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For the Register.

PHYSICAL CHARACTER OF OUR LORD JESUS CHRIST.

On this subject, there are three opinions. 1. That Jesus, our Lord, is *the One Supreme God*. 2. That He is *an Angel*. 3. That He is *Man*. We have already expressed our view of the Trinity; that *the Father*, and He only, is the Supreme God. The first of the three opinions above mentioned being removed, our choice is yet to be made between the other two. Was our Lord *an Angel*, or was *He a Man?* If He were the *former, then*, of course, He was not the *latter*; and if the latter, then He was not the former. The inquiry, therefore, may be reduced to one single question, *Was he a Man?* Our answer is

1. *That He is in the New Testament called a man.* 'There is one mediator between God and men, *the man* Christ Jesus.' 'Ye seek to kill me, *a man* who have told you the truth.' '*A man* approved of God among you by signs and miracles and wonderful works.' 'For *this man* was accounted worthy of more glory than Moses.' 'But *this man*, because He continueth forever, hath an unchangeable priesthood.' 'But *this man*, after he had offered one sacrifice for sins, forever sat down on the right hand of God.'

2. *He is also described as a man* by the Evangelists and Apostles. His history is that of a man. He was born and grew from infancy to childhood and to maturity as other men. As He increased in stature, He grew in wisdom and in the favor with which He was regarded both by God and men. His constitution and character were properly *human*. When young, *He* manifested an ardent thirst for instruction and knowledge. He had the distinctive sensibilities of human nature. On occasions when the appropriate incentives were before Him, He was touched with compassion, with pleasure, with grief, with anger, with sympathetic sorrow. He *rejoiced* at one time and *wept* at another. He was susceptible of hunger, of weariness, of thirst, of disease and of death. As He was *born*, so likewise, He *died*. In Him were fulfilled all the essential conditions of human nature.

3. *By the possession of human nature, by being a man, He became fitted, in one important respect, to act as man's Redeemer.* He could perfectly commune and sympathize with men; *could be an example for them.* He actually lived as they *ought* to live. And He did this under all the essential disadvantages which encompass them. With the same sensibilities and feelings as other men, and in the midst of the same world, He avoided pride, hypocrisy, ostentation, injustice, ambition, discontent, avarice, wrath, revenge and all the other iniquities to which men are tempted while in this world. But what virtue in all these things, *if he were not a man?* What force in respect to us, is the example of Christ on the supposition that He did not possess a human soul? What angels do, can be no moving and just example for us. They have not our wants, our affections, our infirmities. What encouragement could men derive from *the holiness of Christ* to aspire after a holy life, if he belonged to another order of beings? However perfect the pattern, yet it is not a human example or imitable by human beings. The Apostle Paul states and illustrates this consideration. He denies the fact that Jesus Christ was an angel. 'He took not on Him the nature of angels but the seed of Abraham.' 'It behooved Him in all things to be made like unto His brethren.' 'He could be touched with the feeling of our infirmities, and was tempted in all respects as we are, yet, without sin.' 'Such an high priest became us, who is holy, harmless, undefiled, separate from sinners.' 'For every high priest is taken from among men, and ordained for men in things pertaining to God, to offer both gifts and sacrifices for sins; who, being himself a man, can have compassion on the ignorant and on them that are out of the way, for that he himself is compassed with infirmity.' It is, therefore, with amazing force, that the Apostle exhorts his brethren, 'to lay aside every weight and the sin which easily besets them and to run the race set before them; looking unto Jesus, the Author and Finisher of their faith, who, for the joy set before him, endured the cross, despising the shame' and thus, having consummated his triumph over principalities and powers, attained his enthronement on 'the right hand of God.'

4. *The man, Jesus of Nazareth, 'being anointed of God with the Holy Ghost and with power,' and having 'the spirit given to Him without measure,' must have been competently furnished for whatever He said and did.* With this endowment, he was qualified to accomplish his high and incomparable mission to mankind. He understood what this mission was, what it implied, and how it must be fulfilled. It was to save men from their sins; to correct men of their errors; to enlighten them with truth; to persuade them to renounce their iniquities; to assure them that God was willing, on these conditions, to grant them pardon and to give them eternal life. He addressed Himself to this work and efficiently pursued it. He 'spake as never man had spoken.' He taught as 'one having authority.' 'His word was with power.' 'He uttered words by which men might be saved.' 'Taught the way of God truly.' 'Opened the gates of heaven to all true believers.' 'The Father had taught Him what He should say and what He should teach.' The word was not originally his own, but the Father's who had sent him.' 'He gave sight to the blind, hearing to the deaf, the power of walking to the lame, and life to the dead. He cast out devils and cleansed those who were rotting with leprosy. It was the Father in him who did these works. All the incomparable powers of Jesus are accounted for without the hypothesis that he was an archangel. God could enable *a man* to do them. He raised up Jesus to be such a man and sent him to bless men by turning away every one of them from their iniquities.'

5. *All those passages of Scripture which seem to imply that he had a previous existence, are capable of explanation without the admission of that fact.* They are obviously *Hebraistic idioms.* Expressions equally metaphysical, strong and bold are employed in relation to *believers*. It is said of *them*, 'that they were given to Christ before the foundation of the world.' Does this imply that they pre-existed, for how could they be *given* before they had an existence? It is declared of them, that 'they shall *never die*; that they have eternal life abiding in them; that they eat the flesh and drink the blood of the Son of Man; that they are born again, born of God, are begotten of God and that they *sin not*, and *cannot* sin; that they shall reign on the earth, having thrones, judging men and judging angels.' All these expressions must be accounted *Hebraisms;* loose and sparkling hyperboles. The Hebrew Scriptures are full of them. To interpret them on the principles of modern grammatical accuracy, would convert them into extravagance, folly and absurdity.

God imparted to Jesus, adopted to be His holy Son, the spirit of wisdom, of knowledge, of power and of holiness. The symbol of this spirit in the form of a dove descended at his baptism and abode upon him. By this endowment of the Holy Spirit was the man Jesus enabled to understand *heavenly things.* He knew what they were *as well as if he had actually resided in heaven.* Hence he is spoken of as 'having *come down* from heaven; as having *been* with the Father before the world was; as being *before* Abraham; as having *the form* of God, yet not ambitious to appear as God; as having humbled himself, taking the form of a servant and becoming obedient unto death, even the death of the cross; as being the Lamb of God, slain before the foundation of the world.' All these things are true of Christ, doubtless, in the same Hebraistic sense, as the things above mentioned, are true of believers in him; not *literally*, but *substantially.* The preparation takes its description from the effect; is verity, on the same principle, that it was true that God hardened the heart of Pharaoh and moved David to number Israel and commissioned the prophet Isaiah to make blind eyes blinder, gross ears grosser, and wicked hearts still more wicked.

6. The hypothesis that Jesus Christ is an angel, *increases* difficulties instead of *diminishing* them. It destroys the simplicity, the congruity and the beauty of our Lord's character. This character is forced to become anomalous, complicated, unnatural, monstrous. The spirit of the bear inhabiting the body of the bear would be a monster. It would neither be a lion nor a bear. It could be referred to no genus either in heaven above, nor on the earth below, nor in the waters under the earth. But, surely, this fact is not true of Jesus Christ. He is the First-Born, among many brethren. He is the Head of the human brotherhood. He was one of the people and raised up from among them. He is not ashamed to call men his brothers. But a mere human body, without a human soul, would not be a man. Nor, would an angelic spirit invested with a human body as part of itself, be a proper angel. The law of *analogy* runs through all God's works. He never confounds the distinctives of different natures. The lamb always possesses both the lamb's body and the lamb's spirit. The same also is the fact in regard to the lion, the eagle, the raven and every other kind of creature.

It was as easy and proper for God to illuminate the mind of Jesus and to exalt his rational and moral powers to the standard which they bore, as it would have been *to endow an angel*, or to raise up an angel, *for this great work.* Human nature is capable of being made all that Jesus Christ was. Who can reasonably doubt it? He comparatively knew all things—though he knew not the day nor the hour when the Son of Man should be revealed—and *men* are capable of the same knowledge. 'But ye have an unction from the Holy One and ye know all things.' The Lord Jesus was enabled to perform miraculous works; and so, likewise, were the prophets. He taught the way of God truly; and thus, also, did the Apostles. He was raised from the dead; and the promise of a similar resurrection is made to all who believe in his name. His throne is exalted next to that of God; and they, who are *his*, have the promise of reigning with him in glory.

It has been urged, that angels have essentially the same nature as men; that, therefore, Jesus Christ may be an angel. But what *need*, then, of an angel's nature? There could have been no necessity of appointing an angel to the work of mediation and reconcilement if human nature and angelic nature be essentially the same. God does no superfluous work. He always employs the most simple and direct means to accomplish his designs. He, doubtless, did thus, in executing the glorious work of man's redemption.

S. F.

THE ANNIVERSARY WEEK IN BOSTON.

This, as well as the discourse on the same subject, published in our last paper, was preached before a congregation in the country on the 8th of June. Their respected author has conferred a great favor upon us and our readers by sending them to the Register for publication.

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For the Register.

ISAIAH xxi, 11. Watchman, what of the night?

In offering the preceding remarks on the proceedings of the Anniversary week in Boston in the Unitarian denomination, I have not attempted to give a detailed report of each meeting. For such reports I must refer you to the publications of the day, and particularly to the Christian Register and the Christian World, both breathing an excellent spirit, and each sometimes supplying what the other chances to omit. At the different meetings there was unavoidably much said that ended in nothing, propositions made that fell to the ground, discussions held which left only a general impression. It is these general impressions, that I seek to convey to you. It is the leading ideas that I endeavor to re-produce. It is the prevailing spirit that I am to describe, and in so far as it is pure and elevating, to imbibe into my own mind and to communicate to yours.

Keeping this object in view, the fourth topic which I present for your consideration, is the doctrine of anti-supernaturalism, which in recent years has made its appearance in the denomination and excited much alarm and dismay. This subject was introduced by Dr. Dewey in the *concio ad clerum* before the ministerial conference usually held every year in Berry street; and, after the delivery of the discourse, of five questions, that were adjourned or postponed from last year and now came regularly before the conference, the one relating to anti-supernaturalism, was selected for immediate discussion. To understand the results of this discussion it is necessary to possess some idea of the doctrine which led to it; and anti-supernaturalism may be briefly described to be a scheme of Christianity, which rejects all supernatural means and agency, such as special inspiration, prophecy and miracles, and which derives the authority of all truth and all duty from the universal inspiration of God in the human soul, an inspiration common to all men, but possessed in different degrees by different men, and in the highest degree yet known by Jesus Christ. The practical question, and the one discussed with some aberrations at the ministerial conference, was not, whether this doctrine was true or false, for that every one must determine for himself, and hitherto only one of our clergymen has professed or taught it; but it was, how those who believe in special inspiration, in prophecy, and in miracles, who believe that all that is distinctive and valuable in Christianity depends upon those as its proofs and confirmations, and who further believe that the life and death and resurrection of Jesus Christ, and the moral and spiritual influences flowing from them constitute the sole instrumentality appointed and employed by God for regenerating a sinful world—how are they to act towards the adherents of the anti-supernatural doctrine—what relations in particular ought to be recognized as subsisting between the clerical adherent of this doctrine and his brethren in the ministry. In almost all other Christian denominations, this question would present no difficulty, for each has its well known creed to which all are expected implicitly to subscribe, and any departure from which, is visited with instant expulsion. But among Unitarians it is not so. They are not bound down by any human creeds. They have boasted their freedom from all formularies of faith. They have placed religion not in ecclesiastical order or government, in outward observances, or in intellectual belief, but in the state of the heart towards God and in a corresponding life and conversation.

The adherents of the anti-supernatural doctrine are not charged with impiety or immortality. They themselves consider that their views constitute the only rational, consistent, tenable, and universally acceptable form of Christianity; while their opponents believe that such views strike at the very foundations of Christian faith, of Christian morality, and of the true and spiritual Christian life. The question recurs, in such circumstances what is to be done? what course is to be pursued? The conclusion that appears to have been generally reached, expressed, not by a set resolution or authoritative decree, but informally and by the consenting judgment of almost all who spoke to the point, is that no shackles can or ought to be put on the exercise of the right of private judgment, and that every man, minister and layman, must be left free and unfettered, to believe and profess, to teach and support, what he believes to be true, without any imputation on his orthodoxy, however wide the scope his opinions may take, or on his liberality, however narrow may be the circle of his predilections. This conclusion is simply a recognition of human fallibility which permits no man to dictate to another. It does not conceal, or attempt to conceal, the immense importance of the points of difference; but it leaves the disputed doctrine, to be determined by a calm appeal to every legitimate authority on the subject. I have no fear as to the result. If the anti-supernatural doctrine is true, which I am firmly persuaded that it is not, it will establish its claim and we shall all be the gainers. If it is false, which I am firmly persuaded that it is, it will be shown to be so, and the truth will have gained one more victory and will stand still more secure against future assailants. If anti-supernaturalism is only one form of infidelity, which I do not affirm of that which exists amongst us, its advocates, for the peace of their own minds, will soon throw off the name as well as the faith of Christ. If it is the mistake of a devout, an honest, a Christian mind, which I believe it in most instances to be, it is a mistake which can be retrieved only by deeper research, deeper reflection, and a deeper insight into the wants of the human soul, and which in the instances in question will most probably be retrieved by these means. Let us have faith in God and in God's truth—in Christ and his gospel, against which the gates of hell shall not prevail.

Another topic discussed at the ministerial conference, was the condition and prospects of Harvard University with special reference to the attempt by the Orthodox to bring that institution under their control. Within the present century, by a change of opinion in the Congregational Churches of Boston, the control of the University has passed from Calvinistic into Unitarian hands, and the attempt now made is to regain the influence that has been lost. There are political elements mixed up with this controversy on which it is proper for me in this place to be entirely silent. I regard the subject and present it to you solely as it respects the interests of learning and religion, and religious liberty. In this view there are two allegations advanced against Harvard University under its present management, and the first is the great expense of education at Cambridge. This may be understood either in the sense that it is greater than it has been, or that it is greater than at other similar institutions. Accordingly in the former sense the charge has been specifically brought, that the expenses of tuition have been increased at least 50 per cent beyond what they formerly were, and for some of the classes 33 1-3 per cent. beyond what they were thirty years ago; but in answer to this, President Quincy in his published speech delivered before the Board of Overseers last February, has shown by the most precise and positive evidence that the total expenses of tuition at the present day, amount to the same sum within a dollar, that they did at the period referred to. This is decisive of one part of the question. But it is farther alleged, although without specification, that the charge for tuition is greater at Cambridge than at other similar institutions. This is fully and distinctly admitted by the present administration of Harvard College. It is admitted that the average annual charge for tuition at Cambridge is higher by $40 than at Yale, Brown, Dartmouth, Williams and Amherst. But then it is also a fact which should be viewed in connection with this admission, that every undergraduate, who can plead need and merit, may receive about $40 annually from the College beneficiary fund, which reduces the charge for tuition at Cambridge to an exact equality with the charge of other colleges. Nor is this the only aid within his reach. Every student at College may also receive $40 per annum from a private fund established by a number of friends of the College in the hands of trustees, on loan without interest so long as he continues an undergraduate, to be repaid as a debt of honor from the income of his profession when he enters upon the business of life. The liberality of these provisions to assist students of limited means at Harvard, deserves the amplest acknowledgement, and yet the evidence of clergymen at the ministerial conference drawn from their own experience was irresistible, that, notwithstanding these aids, the aggregate expenses of education and living at Cambridge were such as to deter many students from resorting to Harvard University, who would otherwise on many accounts prefer it. The average annual aggregate expense of an academic course at that College, exclusive of clothing, washing and travelling expenses, falls very little short of $200 per annum, to which for the three omitted items add at a very moderate estimate $50 per annum, and a parent will be called to supply $250 per annum, or $1000 to complete his son's academic course of four years. From this deduct $80 per annum received as benefaction and loan—aids, which however kindly and generously offered, all are not willing to accept—and the amount will still remain much larger than many parents can afford, who are entitled to look to Harvard as the place of education for their children. Whatever the motives then, whether political or religious, which inspire the present agitation respecting Harvard University, I hold that, with a view to the extension of sound learning throughout the commonwealth, it will have accomplished an important public good if it shall lead to a diminution of the total aggregate expenses of a course of collegiate life and education.

The second allegation advanced against Harvard University is, that a sectarian character attaches to its government. The meaning of this is that Unitarians have, and that Calvinists desire to have, the control of the University. Assuming that both denominations are equally sectarian, will the sectarian character of the University be lessened by the transfer of the government from the hands of one into those of the other? On this supposition the sectarianism would be changed, but the sectarian character would still continue. But are the two denominations equally sectarian? Our Calvinistic friends and brethren must not be hastily or harshly censured for ascribing a sectarian character to the Unitarian government of Harvard University, for under strong and doubtless conscientious conviction, *they* deem it their duty to infuse their peculiar religious views into every institution of education under their management; and, accordingly, with the exception of Harvard, every College in New England, it is believed, is not only under exclusive Calvinistic control, but is deeply imbued with the Calvinistic spirit, and is openly employed as an instrument of proselytism to Calvinistic theology. They find it difficult to believe that Unitarians possess the same powers and opportunities at Harvard, without employing them for similar purposes and in a similar spirit. In this they not unnaturally ascribe to others the sentiments and motives which they themselves honestly entertain. But in truth and reality, in spirit and principle, Unitarianism is something very different from Calvinism. It may be worse or it may be better. That is not now the point. All that I now affirm is, that it is something very different. Unitarians profoundly estimate their peculiar and distinguishing doctrines, but it would be inconsistent with the very nature of those doctrines, and with the nature of the means by which alone they think that those doctrines can be made to reach and sanctify the soul, to employ a public and catholic institution for the purpose of increasing the influence of one sect above that of another, of honoring and advancing the adherents of one Christian denomination, and of stigmatizing and degrading those of another. The truths which Unitarians believe, the principles embodied in those truths, the whole spirit of Unitarianism forbid such a course. What its spirit forbids, its followers do not practise. President Quincy—and no higher, more trust-worthy, more venerable authority can be cited—testifies that 'Episcopalian, Baptist, Calvinist, Unitarian, and every other denomination of Christians, have ever stood before the Corporation and Faculty in the same equal light, been treated with the same deference and respect, and have received an equal share of the College honors and beneficiary funds.' That will be an evil day to Massachusetts when the government of Harvard shall pass from Unitarians to Calvinists, and the University become imbued with the genuine and unmistakable spirit of sectarianism.

The only remaining question of the anniversary week to which I shall now advert, is that of anti-slavery. Several conferences were held with the express view of considering the duty of clergymen in relation to this great subject; and among those who participated in the discussions but one deep, strong, pervading conviction was expressed of the inconsistency of the institution and its necessary effects with every thing Christian. But on the practical question, as to what clergymen should do, a wide difference of opinion appeared. Some, speaking the sentiments of the minority at the conference, but probably of a majority of the clergy in the denomination, advocated perfect inaction at the present crisis, as a denomination; while as individuals, each in his own pulpit and among his own religious society should pursue the course which conscience might prescribe. Those who advocate this course, are not unfrequently held up to public odium as pro-slavery clergy, unfaithful to Christian principle and to ministerial duty. I neither concur in the course which they recommend, nor in the condemnation which they receive. It was impossible to listen to the deep emotion, the ardent eloquence, and the powerful reasons by which this course was urged and enforced without perceiving that they were influenced by sincere convictions, by heart-felt sympathy for the slave, and by the highest sense of Christian principle, by duty to God, by love to man, and by obedience to conscience. I pity those, who can ignorantly and recklessly assail such men, impugn their motives and vilify their characters, under the influence of the most baleful prejudices and passions, by which no good, no humane, no Christian work was ever advanced.

The majority of the clergy at those anti-slavery conferences while they professed and felt perfect respect for those from whom they differed, decided on the duty of public utterance and public action on the subject of slavery in a united capacity, and were only anxious to discover such a mode of united utterance and action as would not involve or compromise those whose sentiments they had no right to express. A committee was finally appointed to draft a Protest against Slavery to be transmitted for the signature of all who should approve it and to be published as the protest of those only whose names it should bear; and the conference was closed with the just and generous admission by the minority of the perfect fairness, kindness, and candor with which their objections had been heard, and considered by the majority. I do not very highly estimate the effect of such a Protest, but it is a mode, and perhaps the only mode now offered, of public utterance and action on the momentous question of slavery to those who cannot conscientiously co-operate with the existing anti-slavery organizations.

There are other topics connected with the Anniversary week on which it would give me pleasure to dwell—the spiritual wants of the west—the progress of Catholicism—Sunday Schools—the principles of Peace—Prison Discipline—the abolition of Capital Punishment; but I must not longer detain you, in the midst of these various objects of benevolence and philanthropy, let us never forget that personal religion, the religion of the heart, communion with God, communion with Christ, communion with our own souls, is the first and principal thing, for the absence or the neglect of which no benevolent zeal, no philanthropic effort can compensate. On the other hand let us no less surely bear in mind that no faith can be right in the sight of God, no personal religion sound, no inward experience salutary and vital, which leaves the affections impure, the passions unsubdued, the life unreformed, the heart heartless and without sympathy for the sins and sorrows, the wants and sufferings, the ignorance and wretchedness of others; which does not make the life, the conduct, the character, a running practical commentary on the faith that is professed, a series of self-sacrifice for the glory of God and the good of man. The hand to work, and the heart to God; and if God has the heart, the hand will work, will labor not only for the meat that perisheth but for that which endureth unto life everlasting.

WAR.

In noticing the Anniversary of the Ancient and Honorable, a few weeks ago, we characterized the Sermon of Rev. Dr. Vinton as 'an excellent discourse.' A correspondent utters his surprise that we allowed ourselves to utter such unqualified commendation of a performance advocating 'defensive war.' In our turn, we must express our surprise, that a friend of Peace can have become so intolerant as not to be willing to have a commendatory criticism expressed upon any productions except such as coincide with his own extreme views. We assure our correspondent that we should have commended in the same terms, a discourse written in the same spirit and style, had it advocated the opposite doctrine, or any doctrine whatever. Our readers will be saved all occasion for unnecessary surprise hereafter, by being assured that in our critical capacity, we shall commend whatever is written in a good spirit, without regard to the speculative theories it advocates. Because we speak well of a work, it must not be inferred, that we agree with the author in his speculations—the only inference to be drawn, surely and legitimately from our commendation, will be that we approve of the tone and style in which it is executed. Whoever exercises his faculties in a free and candid spirit, and breathes the sentiments of a manly liberality, and Christian charity, will be sure of a good word from us.

We publish with pleasure what our correspondent has to offer on the subject of war, and doubt not, if he does us the honor to read our paper, he will not be long in discovering that we do not essentially differ in our sentiments.

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For the Register.

If, in times preceding the appearance of our Savior, in a benighted age, or subsequently, when mankind departed from his spirit and example, men pursued the awful practice of war, though in the name of Christianity; let us not follow *them*, but let us go directly to the *Great Teacher* himself and seek his spirit and ponder well his instructions, to '*love your enemies*,' '*do good to them that hate you*' and '*as ye would that men should do to you, do ye so to them.*'

And, let me add, are we as parents careful to cultivate in the minds of our children, even from their infancy, the spirit of *love* and *not* the spirit of *retaliation;* are we careful by our precept and example, to exhibit *kindness* and *love;* do we commend to them what is peaceable and lovely and disapprove of everything connected with military and warlike proceedings, and even to avoid furnishing them for their amusements, miniature implements of *war* and pictures of battles, military parades, &c., or with anything that shall tend to awaken a military and warlike spirit?

It is not improbable, that these things may be considered by some, 'as trifles light as air' and unworthy of a place in your columns—but I do not so consider them. The youthful mind is susceptible, and early impressions are lasting, and shall not the Christian parent guard the earliest openings of the mind of his child and fill it with a love of what is peaceful and holy, and a hatred of all that shall war with the Christian graces? And, at this time, when we hear so much martial music in our streets, does it not become every Christian parent to present to the minds of his children, even though very young, the abominations and the sinfulness of *all war*—that so deadly a hatred may spring up in the minds of his children against it, that even martial music, when attended by military parade, may fall discordant upon their ears, and that nothing resulting from so revolting a practice, should be honored by the name of any Christian virtue. When parents are thus faithful to their children, then will the prophetic declaration be fulfilled. 'They shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift sword against nation, neither shall they learn war any more.'

M.

CINCINNATI ORPHAN ASYLUM.

The anniversary of the Cincinnati Orphan Asylum was held on Friday evening last, in the First Presbyterian Church.

It was a sight to rejoice the heart of the Christian and philanthropist—a sight of exceeding moral beauty.

The pulpit was decorated with flowers, and the children sat on seats that rose one above the other, terminating at the desk. The audience was large, but women ever foremost in works of mercy, formed the majority. The children filled with life, did justice in their good looks to their patrons, and care-takers. All of them appeared healthy, and some of them were lovely. Among the most interesting objects of the scene, were the tiny little buds of humanity, that nestled in their nurses' arms, and slept, or wondered, or gave their lungs exercise after baby-fashion, as pleased them best.

The singing by the children was another element in the exercises of the evening, truly affecting. It pierced into those secret places of the bosom, which the most finished strains of art can seldom reach.

The meeting was opened with a solemn and appropriate prayer by the Rev. Mr. Walker. After, reports were read—and between the intervals of singing, addresses were made by the Rev. Mr. Jameson, of Providence, R. I., the Rev. Mr. Giles of Boston, and the Rev. Dr. Rice of this city.

Mr. Jameson spoke fervently and well. He described the philosophy of the gospel, as one of disinterested goodness, and one that harmonized with the ways of God—in his paternal benevolence. He dwelt at some length and with much feeling on the endearing relations of a mother to her child—on the forlorn state of the orphan—on the worth of the sympathies which it has lost—and on the tender care which it requires. He appealed with deep earnestness to his hearers, to supply this care, or the means of it—and his appeal seemed to have an impulsive echo in the heart of the audience. He then addressed a few words to the children, reminding them, that not the wants of their bodies alone were attended to, but those of their soul also; endeavoring at the same time to impress on them the inestimable worth of their souls.

The Rev. Mr. Giles said, that though our age was called an age of money, it was also an age of mercy—that amid all our polemical squabbles and polemical disputes, the still small voice of Charity could ever be heard, 'as a strain of melody that perforates the storm.' These works of peace and goodness were the best marks of our progress—works that aimed to mitigate every ill of life, and to reproduce, as far as human power can, the miracles of the gospel—to open the impervious ear—to unclose the blinded eye—to re-animate the palsied body, to call up every dormant power to vitality and happiness. Among these good works, he mentioned, as not the least, attention to childhood—not the cold provision of indifference, but the reverence, the shelter of affection, founded on respect for its immortal nature. He spoke on the attractiveness of childhood to our best and purest feelings—from its guilessness, and trust. fulness—its dependence and its weakness. And this was especially touching, when childhood suffered. No other pain or poverty could so move us. He was grieved to the soul to see, as he had so often seen—in England—the emaciated infant in the withered arms of a mother—the breadless child on a fireless hearth—and the natural affections often deadened in both father and mother by the poverty that crushed them down to the dust. The worst, after all, was, not that a young being was an orphan, but that it suffered pain, was cold or hungry—it was, as Charles Lamb maintains, to have *no childhood*, at all—to be so steeped in the dregs of destitution, as to never know the sensibilities, the gaiety, the hopes and joys that belong to childhood in a natural and right state of society.

America had no such calamity as this. But England had pleasanter things too. And here, Mr. Giles described the assembly of a rural Sunday School in England, in which the young girls with rosy faces, and golden hair, having boquets in the bosoms of their white dresses, formed a regular parterre of beauty. He told the young ones before him that these distant children were their kindred. God was there as here. The same sun shone on them—the same stars were in the sky—and flowers were in the field—and birds were in the wood—and there as here they said, 'Our Father who art in Heaven'—and the spirit of Jesus was there as here to care for and to love them—that Jesus, who said, 'Behold the lillies of the field how they grow, they toil not, neither do they spin, yet your heavenly Father clotheth them. And are not three sparrows sold for a farthing, yet not one of them falleth to the ground without your Father's knowledge.'

This good parent, children, who clothes the grass of the field, which to-day is, and to-morrow is cast into the oven, clothes you, also; and He who takes care for the birds, takes care for you too. It is that same Jesus, who said, likewise, as he took little children in his arms and blessed them, 'Suffer little children to come unto me and forbid them not, for of such is the kingdom.'

Friends, concluded Mr. Giles, you are laboring to bring these little ones in spirit to rest upon the breast of Jesus. When the earthly pilgrimage of both is over, both you and they will rejoice together in his everlasting and living presence. [Cincinnati Gazette.

DEDICATION OF THE MONTREAL UNITARIAN CHURCH.

On Sunday, 11th May last, the New Church edifice, erected by the Unitarian congregation of this city, was set apart for the purposes of Christian worship. The services were performed by the Rev. Dr. Gannett, minister of the Federal Street Church, Boston, and the Rev. J. Cordner, minister of the Montreal Church. The dedicatory discourse was preached by the former. Dr. Gannett took for his text, 2 Cor. iv. 13. In the sermon, he gave a brief statement of the prominent points of the Unitarian faith, and adduced the arguments from reason and from scripture by which it is sustained. He then proceeded to point out the leading particulars in which the Unitarians differed from those by whom they were surrounded. They differed, he said, from the Unbeliever, in their views of God. They differed from the Trinitarian, in their views of Christ. They differed from the Roman Catholic, in their views of the Church and Church authority. They differed from the Episcopalian, in their views of the Ministry. They differed from the Calvinistic Presbyterian, in their views of human nature. They differed from the Baptist, in their views of Ordinances. They differed from the Methodist, in their views of religious excitements. And they differed from the negligent and irreligious of every class, in their views of personal righteousness. The discourse was very clearly arranged, and marked by great plainness of speech. It occupied about an hour and a half in delivery, and was listened to throughout by a large and attentive congregation. We are not disposed to say more concerning it now, as we hope to see it shortly in print. The Committee of the Unitarian Society here have requested it from Dr. Gannett for publication, to which request, we are happy to say, he has acceded, and we believe it is now in press.

The Dedication services took place in the morning, commencing at eleven o'clock. In the afternoon of the same day, at half-past three o'clock, there was a special service for the administration of the Lord's Supper. On that occasion there were seventy communicants. There was likewise another service in the evening, at half past seven o'clock, when Dr. Gannett preached again to a large and attentive audience.

On the whole, the exercises of the day were of a highly satisfactory character. We owe much to Dr. Gannett, for undertaking so long a journey to give us his valuable assistance on the occasion. The presence of so many intelligent persons of other religious denominations, was a source of gratification not to be overlooked. They heard our views expressed, and the line of argument indicated, by which they are sustained. They heard it plainly stated wherein and why we differ in certain particulars from other classes of Christians. Now we think such information could not fail to have an interest for candid and truth-seeking minds. We always say that we wish to be understood. We are not of those who deprecate investigation: we rather invite enquiry, full and free. Our desire is that Truth should prevail; and if Unitarianism be not true, we do not desire its prevalence. Every circumstance, therefore, which tends to excite individual or public attention to the first and real point of difference between our views and those of the Trinitarian gives us pleasure. For this reason, strange as it may appear to some, we are even gratified when we hear of our views being assailed. We have sometimes to regret that they should be assailed with rather more zeal than knowledge, and that perfect courtesy and charity should not always be observed in this matter; but our regret exists solely on account of those who are betrayed into such conduct. [Bible Christian.

RELICS EXHIBITED DURING HOLY WEEK AT PARIS.

The laurels of Arnoldi, bishop of Treves, have apparently disturbed the sleep of the archbishop of Paris. He too has wished to make a splendid exhibition of the sacred relics kept in his metropolitan church, in order to increase the faith and the zeal of his parishioners. In consequence, during the last week, the inhabitants of Paris are invited to behold: 1st, *a bit of the true cross;* 2d. *the holy crown of thorns;* 3d. *the sacred nails.*

This fact is worthy of attention, because it shows what are the aims and the hopes of the popish clergy at the present moment. For fifteen years, that is to say since the revolution of July, the priests have not exhibited sacred relics in the French capital; they were afraid, no doubt, to draw upon themselves the scoffs and sneers of all enlightened men. But now they no longer hesitate to play off wretched farces which would have been hardly tolerated in the twelfth century. Is it a sign of the growth and strength of Romanism? or is it a mark of its delusion and blindness?

* * * * *

Before the French revolution, Paris had many more relics. The following is the list of some of them:

1. The point of the lance which pierced the Saviour's side;
2. The sponge with which the vinegar was offered him;
3. The reed which served for his mock sceptre;
4. The purple robe which was put upon him;
5. A bit of the towel which Jesus used to wash his disciples' feet:
6. The cords which bound the Saviour;
7. The swaddling clothes of the infant Jesus;
8. The holy pincers;
9. A part of the grave-clothes in which Jesus was buried;
10. A little of the Virgin's milk;
11. Moses' rod;
12. The skulls of St. Blaise, St. Clement and St. Simon.

After reading this list, you must allow, Messrs. Editors that the capital of France was very rich in relics. I know not if any city in the world, except Rome, could boast of having so many. 'What then has become of all the precious things?' you will ask.—Alas! alas! they have been plundered, and lost. The revolutionists of 1793 committed the horrible profanation of laying hands on these relics, and now it is not known where they are. But let us console ourselves: if the Parisians shall take a fancy for this popish farce, the jesuits will soon be able to find the lost relics. They will discover in cellars, in garrets, one day the holy *sponge*, another day *Moses' rod*, then the *purple robe*, then the *reed*, &c., so that at last all will be restored.

Meantime, the archbishop of Paris has bro't to light the three things I have named. First, *a bit of the true cross*. Some person has estimated (a heretic probably,) that if all the so called pieces of the true cross scattered in different parts of the world, were collected, they would be enough to construct a vessel of war of the largest class. Secondly, *the holy crown of thorns*. How could this frail crown be preserved for more than eighteen hundred years? how was it brought from Jerusalem to Paris? and how could it now be *entire* in fifty different places? Here is, as you see, a constant miracle. Thirdly, the *holy nails*. According to a public notice by the archbishop of Paris, the empress *Helena*, in the year 326, discovered the four nails which fastened the Saviour to the cross. But the devout empress placed one of these nails in her son's, the emperor Constantine's helmet; another in his horse's harness; she threw a third into the Adriatic sea to lay the tempests which were there frequent. There is no account of what the empress did with the fourth nail. But these four nails have been newly collected, and are now in the holy chapel in Paris. Observe that twenty-six other churches, at least, pretend to have the holy nails. Can you conceive anything more absurd, more scandalous?

Yet the archbishop of Paris tells his diocesans in his late order: 'The time is at last come to offer these relics to your faith, to *your adoration*, to your love!' He generously promises *forty days' indulgence each time*, to all who will go and worship these relics, and recite *five paters* and *five Aves* with an act of contrition.

But in no civilized and intelligent a city as Paris, who can be found, it will be asked, foolish enough to visit these relics? There are more visitors than you would think, and these not only from the lower classes, but from every rank and condition. First, many *ladies* and *young girls*, who, in obedience to their confessor or spiritual guide, bow piously before the holy nails and the holy crown of thorns. Then, *romantic young men*, or *newly converted catholics*, as they are called, who admire and praise whatever speaks to their imagination, whatever tends to *materialize* religious things: they judge it very agreeable to have a piety which does not impose on them too severe obligations. In the third place, the *ambitious*, the intriguing, who seek to please the priests, because the clergy have still a great influence, and have at their disposal lucrative offices for their dependants.—In the fourth place, the *curious*, who go wherever the crowd go, and especially love to accompany the ladies to church. Add to these, the jesuits and their numerous followers, the pupils in the catholic seminaries, the beggars who seek alms, the nuns of all the convents, the credulous and ignorant, and the laboring people dependent on the popish fraternities; lastly the peasantry living in the suburbs of Paris. All these visitors compose a vast collection, and the great cathedral-church of *Notre Dame* can hardly contain the multitude.

What will be the consequence of exhibiting the relics in the French capital? This question it would be difficult to answer. I believe that, in the end, popery will lose more than it will gain. If it succeeds in infatuating some weak minds by this renewal of old superstitions, it will repel from itself, it will fill with just indignation, all those who have still any conscience, all intelligent and honest catholics. Oh! might the day come when a *French Catholic church* would be founded among us, after the example of our neighbors who have established a *German catholic church*, in consequence of the farce at Treves! It would cause great joy to all the friends of the gospel, but as yet this time would not seem to have come. Let us wait patiently, hoping for all, from the wisdom and goodness of God.

I am, &c. G. DE F.

[New York Observer.

CHRISTIAN REGISTER.

BOSTON, JULY 5. 1845.

HARVARD COLLEGE.

The grounds, on which the present movement against this institution is professedly put, are, for the most part, included under two heads—retrenchment and anti-sectarianism.—We intend to remove one of these grounds; and expose the insincerity, ridiculousness, and audacity of the other.

As it respects the expenses of an education at Cambridge, we are quite sure that we express the sentiments of the great body of liberal Christians, when we say that they will go as far as the farthest in reducing them. Those persons, whether politicians or sectarists, who commenced this contest, and persist in continuing it, shall not have the advantage of being considered the advocates of retrenchment, as against liberal Christians. No body of men have a greater interest in reducing the expenses at Cambridge than they. It is the only college over which they have any control, and although there are some wealthy persons among them, their progress is mainly in those portions of the community of middling and limited circumstances. It is the supposed relative cheapness of an education in Amherst and other Orthodox colleges which has given them a large patronage that ought to have been secured to Cambridge, and which, if we make a wise use of the present direction of men's thoughts to the subject, will now be recovered back to Cambridge. Our college ought to have the patronage of all the friends of liberal Christianity, and will have it if it can be shown that an education there is equally cheap. And should the present controversy result in establishing Harvard College on a preferable basis in this particular, streams that now flow in and replenish the Orthodox colleges, will at once be diverted to Cambridge, and in that event the friends of the Orthodox colleges will have to thank themselves for the consequences.

If the corporation of Harvard College avail themselves of the present crisis, in the history of the institution entrusted to them, as we are quite confident they will, all that their wisdom and ingenuity and energy can do, will be done to diminish the expenses of education there. If, on their part such a policy should be seen to be vigorously adopted, we suggest to all the friends of a liberal education, whether a simultaneous effort might not now be made by private individual contribution, to raise and establish a fund of a large amount, the principal of which should never be touched, and the interest applied to the permanent reduction of tuition at Harvard!

The field over which such a contribution might be gleaned is very extensive—all the Unitarian parishes in this state and in the land—all that vast number of Unitarians and liberal men scattered through the congregations of the various Orthodox sects—and the great and rapidly increasing Universalist denomination, who have no college of their own, who feel the need of an educated ministry and a higher literary standard, and who are just beginning to discover that Cambridge opens its privileges to them as freely as to others, and that as a liberal institution it is already theirs as much as it is ours. In these days of universal prosperity, and while such a bold effort is making to deprive the liberal part of the community of the only institution of collegiate education open to them in the country, we are quite sure that a noble sum might be obtained, if the right men were to put their shoulders to the work, which would give to Harvard the advantage over all other colleges forever.

If this advantage were secured to it, it would be in vain to attempt to prevent a continually increasing patronage being extended to it. Its classes would be doubled; its natural supporters and defenders would spread through the community in increasing numbers; and narrow and exclusive sectarianism would never be able, by any artful and hypocritical electioneering, to bring it into bondage to its creed.

We consider it abeolutely necessary in order to protect the college against the present and all future assaults, to show that its friends and guardians are resolved to retrench every unnecessary expense, to reduce the cost of its tuition to the lowest possible point, and to prove that its privileges are as accessible, as those of any college, to the great body of the people. This can be done, and, we most fervently hope, will be done at the present time. We have spoken freely and candidly, and we earnestly beg all men of influence, and all men of large means among us, to consider what we have suggested. To show the form under which the only really formidable operations, of those engaged in the present conspiracy to transfer the college from liberal to Orthodox hands, are conducted, we quote the substance of an article, in the Worcester Palladium, with the remarks of the Boston Recorder in reprinting it. Some of the ideas, in the article, are quite fanciful, and some of the expressions are designed merely to excite and array popular prejudice. If the effect should be to lessen the expenses of education, and thereby swell the catalogue of Cambridge to 2500, without getting the college out of our hands, perhaps the Recorder would not be entirely satisfied with "the educational" result.

'The views of the Palladium are so broad, impartial, and well expressed, that we cannot forbear quoting a few of the closing paragraphs. They present to the people, as everything written on this subject should, not a sectarian nor a political, but an *educational question*. The Palladium says:

'Harvard College was established for the education of the people—and not the sons of 150 gentlemen only, who 'do not desire a reduction of expenses, and will not thank you for it!' It has been endowed by a princely liberality; and instead of being the resort of the sons of the rich on the one hand, and of the poor on the other, *it should be easily accessible to the masses*—the great community, (so to speak,) of the country. Instead of the expenses being higher than those of any other college, they ought to be very much less; and it is believed they might be, if the disposition were as abundant as the means.

The powers of Harvard College, were they brought into action, are ample enough to give it a standing of usefulness above and beyond all the other colleges in America. And why should it not hold such a position? It is rich, while they are poor. Instead of 250 students, it ought to have 2500; and instead of charges higher than those, it is believed they might well enough be very much less.

Our system of education should be like one great Lancastrian school beginning with the infant schools, and ascending by regular gradation to Harvard College as the highest class—with no yawning chasm like that which, in imagination if not in reality, lies between the college and the lower schools. Our present college system has no true adaptation to the wants of the country. It needs to be moulded anew by a genius fitted to the task; and Harvard has all the elements out of which to strike a new creation.

Let it not be said that there is no demand for so many educated men. But let us rather give what President Quincy calls the 'high education' of Harvard to every young man who can find leisure and means to obtain it, *without reference to professional life*. Educate young men for *teachers*,—that a higher order of instructors may be found in all our schools of learning even in the humble district schools of the country.—Educate them for *merchants*,—that the great interests of commerce may be conducted on higher and nobler principles than speculations and money-hoarding. Educate them for the *trades* and the *arts* of life,—that philosophy may be brought out from its cloisters, and be practically displayed in all those employments that are designed to elevate as well as sustain civil society. For these great purposes Harvard College may not now be adapted; but it can surely be no herculean task to fashion it to the wants of the age.'

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For the Register.

MR. EDITOR,—I have both heard and read much, recently, respecting "the movement" against Harvard University, I have been quietly observing the conduct and remarks of the opposing party. Some of the papers in this neighborhood, both secular and religious, are admitting into their respective journals, illiberal and unjust remarks from their correspondents in relation to this subject, and in some cases reiterating the false charge of sectarianism against that "venerable institution." Such remarks, when not contradicted, are calculated to mislead public opinion, where the facts in the case are unknown. *This*, I *must* think is the intention of such writers and shows conclusively to my mind a readiness to grasp at *anything*.

I observed a communication in one of your recent numbers, from Rev. Dr. Gannett, in relation to this subject, in which he expresses fears that this matter is to be introduced into your state elections.

I should desire above all things, that it might not ever take place, but the Rev. Dr. Gannett, need no longer have any doubts as to this. A Boston correspondent of the New York Commercial Advertiser, (who signs himself G. H.) in a recent number of that paper, says—"*it is more than probable* that this subject will be the turning point of the next two or three state elections in Massachusetts."

There is no secret about it here, as you perceive; therefore let the Unitarians of Massachusetts *beware;* or rather let *liberal Christians* of *all* sects, beware that they are not seduced by the cunning of the enemies of liberality.

They already have the control of Amherst and Williams Colleges, but they are not satisfied with these. They are ready enough to *receive the donations of Unitarians* for the support of these colleges, but this is not enough; they want more.

One gentleman of your city, a Unitarian, I believe, has recently, if I am correctly informed, given $20,000, to Williams College, and yet this institution although managed *entirely by the so-called Orthodox*, is not enough for them, but they wish to control Harvard also. Let the liberal Christians of Massachusetts remember that they have an unprincipled enemy to deal with, ever ready to catch at *anything* to advance the interests of their own particular sect, without regard to the rights and interests of others.

B. F. S.

Brooklyn, N. Y. May 20th., 1845.

FESTIVAL OF THE SUNDAY SCHOOL OF THE CHURCH OF THE SAVIOUR, BROOKLYN, N. Y.

Our friends in Brooklyn, who are enjoying the reward of their noble exertions in behalf of the gospel in its truth and simplicity, had a delightful rural celebration, on the 20th of June, of which we cull the following account from a very extended narrative in the Brooklyn Daily Advertiser.

It took place on the extensive grounds of Samuel Judd, Esq. at Jamaica, Long Island.

The spot selected for the festive occasion was a shady wood, of about twenty acres, situated on the slope of a hill. The ground is cleared of all incumbrances, and a prettier spot could scarcely be found in the land.

The children were arranged in a semicircle, on a pleasent knoll, and the adults took their station in the rear for the purpose of participating in the exercise. Rev. Mr. Farley took his stand on the roots of an ancient tree, and bid the Children welcome in a brief and touching address. A hymn was sung by the children, and then a prayer was offered by Dr. Farley. Judge Greenwood was next called upon for an address. He promptly responded, in an address which we should be glad to present in full. The following were the introductory remarks:

'I eomply, with some reluctance, with the request which has been made of me to address you, being satisfied that an attempt to describe the feelings which are inspired by a scene and on an occasion like this, would, so far, at least, as I am concerned, prove entirely ineffectual, Where Nature herself is so eloquent, man seems hushed in silence. It is, perhaps, that in looking around upon what is so pure and lovely, he feels the sense of his own unworthiness. Yet, surely, it becomes him whom God has dignified as the superior of His creatures below, and into whom he has breathed a portion of His own spirit, to join his voice in praise and adoration of that Being whom it is his peculiar privilege to be able to recognise as his Creator and Preserver, and whom, above all, he can regard as his Father.

One of our poets has beautifully said:

'The groves were God's first temples. Ere man learn'd
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he fram'd
The lofty vault, to gather and roll back
The sound of anthems;—in the darkling wood,
Amid the cool and silence, he knelt down,
And offer'd to the Mightest solemn thanks.
And supplication.'

And how impressive, in truth, is the influence imparted by a place like this. It speaks to the spirit within us of a Power which created it—which caused these uprising shoots to start from the earth, clothed them in their rich robes of verdure, breathes among their branches, smiles in the scene around us, and now pervades every bosom.

The heart, too, is improved, and the soul elevated by such an occasion. Withdrawn from the busy haunts of men—the cares and occupations of life thrown aside—the spirit here finds associations which are of the most purifying and ennobling character, and we go back to our pursuits with juster ideas of their true value, and better disposed and fitted to raise our thoughts to a higher aim; for while we look upon nature here, we can scarcely fail to look from her up to Nature's God.

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'Rev. Mr. Thayer, of the Universalist Church, next addressed the children in a manner peculiarly appropriate to the occasion, and we only regret we cannot make room for that too. Another hymn was sung and the younger portion of the party partook of refreshments, and afterwards dispersed. And here followed a scene which it would be difficult to describe. The children were bounding to and fro in every direction like startled fawns. Swings (of which there were about a dozen) seups, and every imaginable source of amusement were put in operation. When we entered the wood it was vocal with the songs of the feathered tribe, but now their song was hushed, for they had fled in alarm at the merry laughter of the children, which rung and re-echoed far and wide through the green woods. The verdant boughs under the soft pressure of the refreshing breeze, seemed beckoning and welcoming their annual visitors to repose beneath their grateful shade, while every leaf danced with joy at the sound of so much youthful merriment. In every direction single pairs might be seen threading their way to some retired part of the woods, or seated upon the grass. Dozens of boys and girls were running down the hill side, and parents looked on the scene with eyes sparkling with pride and grateful emotions. A dozen or two of ladies were busily occupied in preparing the dinner tables which were arranged beneath the wide spread branches of several venerable trees; a task which their hospitable hearts seemed to enjoy very much. By dinner time at least twenty carriages with ladies and gentlemen had arrived, and of course the company was considerably increased by these welcome guests. On hearing the sound of the dinner bell, we repaired to where the banquet was spread —Previous to sitting down, however, we were witness to a scene which we shall never forget. It was a novel one to us as it was solemn—it was the christening of an infant. There, beneath the green foliage, with no altar of man's device, was administered one of the sacred ordinances of the Christian church. The solemnity with which the rite was conducted, and the death-like silence that was observed by the hundreds collected, assured us that an impression was made on the mind of every beholder, not easily to be effaced.

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'In front of the mansion the company assembled, when Mr. Frothingham delivered an address to the children. After which Judge Greenwood offered the following resolutions, which it is needless to say were carried unanimously:

Resolved, That our thanks be and they are hereby rendered to Samuel Judd, Esq., for the use of his beautiful grounds on this occasion, and for the kind attention shown to us by his direction, and that a copy of this resolution be furnished to him.

Resolved, That our thanks be rendered to Geo. B. Fisk, Esq., President of the L. I. Railroad Co., for the facilities extended to us, and for the liberal terms upon which accommodations were provided for our transportation, and that a copy of this resolution be furnished to him.

A hymn was sung, a benediction pronounced by Rev. Mr. Farley, and very shortly afterwards we were snugly seated in the cars on our return. Messrs. Lombard and Frothingham, and in fact all the gentlemen under whose special direction the affair was managed, deserve great credit for the manner in which their duties were performed. There was not the least occurrence throughout the day to mar the festivities, and we cannot conclude without expressing our personal obligation to the parties who made us a participator in the pleasures of the day.'

We present in this connection the following lines, sent us by an unknown correspondent.

Hail heavenly Dome! Thou God erected Arch!
And massive walls by heavenly hands upreared,
Within whose circling space, beneath the living
Pillars tall, a motley group of rural worshippers,
In simple homage stands. No rude distinctions
Mark this sacred spot. Here high and low,
The rich and poor, mistress and maid in one commingling mass,
Together move, and join the general throng,
For all the prayer of faith is raised; for all
The notes of praise ascend; the sun with equal warmth
Extends his rays to all; the air with equal coolness fans.
Pastor and Layman, Friend of different creed; each
A wrapt attention gains. 'Tis Natures temple;
And the God of all its truest Teacher is.
No cushioned seats, no well stuffed pews,
Adorn its simple aisles, and by their costly worth
Exclude all but wealthy worshipper,
But free as air, each roams at large, sits where
He please, or joins the mingled group. And now
Farewell! If heaven shall please, when twelve
Months more their round have sped, again these
Walks our feet shall press, again thy balmy
Air we'll breathe, the beauteous hymn
Once more shall rise, the prayer ascend,
'Till then adieu. A.

The New York correspondent of the Puritan speaks of this delightful occasion, in the following style, which perhaps is as civil and respectful 'as could be expected.'

'The Unitarians of Brooklyn, together with some of their brethren from New York, and a number of others, held a sacred festival at Jamaica last week in the way of a pic-nic. Quite a number were induced, by pleasantness of the weather, the attraction of the exercises, and the characteristic *bonhommie* of these worthy brethren, to give their attendance. The exercises were of as edifying a character as could be expected. This is an annual festival, I believe. The Unitarians have nearly completed a new Church in Broadway, for Rev. Mr. Bellows' congregation, which stands in the rear, like the Tabernacle.'

The following communication has been necessarily delayed. The writer will have noticed that the opinion we ventured to express, was stated to be of no more weight, than is to be ascribed to the conjecture of a private individual. We expressed the opinion that Unitarians had long ago abandoned the idea of a 'local and eternal hell.' Our correspondent will allow us to say, that his communication confirms very much the opinion we expressed. He does not come up to the doctrine of a local and eternal hell—and probably he goes as far as any among us. Indeed the Orthodox themselves, at least the most learned and enlightened of their number, have generally abandoned the idea of a *local* hell. At any rate, we should be glad to hear from any liberal Christian who still retains that belief. On this, as on all subjects, we wish to favor the expression of every variety of sentiment, and to know, as nearly as possible, the real state of opinion.

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For the Register.

FUTURE PUNISHMENT.

MR. EDITOR,—I observed in a late number of your paper an article, in which the writer gave it as his opinion that Unitarians had generally given up the belief in a 'local and eternal hell.' I was somewhat sorry to see the article, for I believe that a large portion of those who attend Unitarian worship and very many who are Unitarians professedly are believers in eternal punishment, and I believe that doctrine is preached in many of our Churches.

But I wish for a brief space to discuss whether there can be given a good reason for preaching the doctrine of universal salvation, setting aside the mountains of Scriptural argument against it, does it not seem to be a most *unreasonable* doctrine? It is a fixed and irrevocable law of God that sin shall be followed by punishment, there is no need of God's avenging hand in the case of the sinner whatever, close upon the sin as a matter of necessity comes the retribution, and a life of repentance and regret cannot obliterate the remembrance of that sin, it has been committed, and while the soul lives and memory retains her seat it cannot be forgotten, and while conscience exists the punishment must continue; it is folly for us to talk of God's *mercy*, it has not, it *cannot* have anything at all to do in the matter. 'Whatsoever a man soweth that also shall he reap' is a fixed law of nature both in a material and spiritual sense 'if he sow the wind he shall reap the whirlwind' the fruit of whatsoever seed he planteth must he feed upon. If we put our hand in the flame, we know we shall be burned, there can be no *special providence* in our being burned, it is a natural law that it should be so, and we experience but a self-inflicted punishment caused by our own folly; so too if we commit sin, *knowing* the consequences as we certainly must (for reason, conscience and revelation will not allow us to be ignorant) can we blame the Almighty for a punishment of our own infliction? there is no wrath of God, provoked Deity, or avenging Father in the case; it is the simple workings of a law, which has been revealed to us; if with eyes wide open we transgress the law, we endure the penalty together with the consciousness that it is but that, which ourselves have imposed. Conscience is the instrument of justice which the Almighty wields, he has placed it in the mind of the creature, and has given into each man's hands his own eternal destiny, *power* to work out his own salvation, permission to do that which shall be to him his own condemnation. It seems to me that there can be found nothing from Scripture or reason to sustain us in the belief, that death produces the slightest change upon the character of the soul. No, the disembodied spirit will enter the presence of its Maker, with the same propensities and feelings and with the same desires that it possessed when it animated the body; the scoffer will continue to scoff, the blasphemer will still blaspheme, and the unholy and impure will retain all their uncleanliness; the disposition which we have cultivated, and the character which we have formed here, will go with us into eternity and abide with us forever; if then, we have spent our lives in sin, in transgressing the laws of God, the mental eye will look back upon such a life with pain, wherever we may be, whether it be at the right hand of God surrounded by the dazzling brightness of the Lamb, or in the company of those who never weary in singing praises to the Most High God While the soul retains its identity, shall the recollection of a misspent life exist, and while there shall be memory there will be bitter, burning retribution. How can it be otherwise? It might almost be said that it is beyond the power of Divinity itself to change the law, why appeal to *mercy?* Shall one attribute of Deity supplant the other? Shall justice be sacrificed to mercy? Shall God violate the law which he himself has made, does it *repent* him that he has thus constituted man? No! God is unchangeable, the word which he spake in the Eden of the new-born world will stand forever; we may for a time be deceived by the words, 'ye shall *not* surely die;' but history hath told us who lieth, God, or Satan. But, grant for the moment, that the souls of the wicked on leaving this world go immediately to heaven, let it be, that the smiles of the Father like his *rain*, fall equally on the just and the unjust, *then* is the punishment ten-fold greater; what must be the pangs of conscience which a soul endures living continually in the presence of an injured God, face to face to a crucified Savior, conscious of having oftentime aided in the cry 'crucify him! crucify him!' and in whose heavenly countenance no feeling of revenge can be traced, naught but forgiveness and love, would not such a soul cry out 'my punishment is greater than I can bear' and in agony pray to be removed from such holy company? God forbid that our Heavenly Father should ever be regarded as a revengeful being, one who mocks at our misery. No! *Conscience* is the judge; and *conscience*, a part of our own being, is the avenger. It would seem that the doctrine of Eternal Punishment is one of reason; but, there are still greater proofs. The Bible from Genesis to Revelation teaches that it is so. By what authority, then, can the sinner be told, that the day of repentance may be put off. Did Christ ever do it? Did he not rather preach that *now* is the accepted time? Where is it recorded that he ever preached, that we might with safety delay repenting till after death, or even that to-morrow would be time enough? No! He taught us that the *present* only was our own, that the future was with God and beyond this, 'that the night cometh wherein no man can work.' Why then should preachers of the present day teach a different doctrine? Have they in the advance of civilization and polite learning *improved* upon our Savior's theology? Did he ever in any of his sermons or exhortations after having enforced the doctrine of regeneration, tell his hearers, that God in his mercy would save them although they did not repent? Thereby, making it a matter of convenience to the sinner whether he become virtuous or not. It seems to me, that this doctrine of restoration or repentance after death, is more injurious to mankind than that of immediate salvation; the latter is too glaringly untrue for many to embrace; but the former is deceitful, it looks plausible at first sight and, too worldly and inert to make an effort for our safety, we fly to it for relief; and yet how can we for a moment cherish a belief in its truth, when we find such a mass of Scripture evidence arrayed against it. Does not Christ plainly imply in his prayer for himself and disciples, that there are some who will be lost? 'I pray not for the world, but for them, which thou hast given me.' 'Those that thou gavest me I have kept and none of them is lost, but the son of perdition.' John xvii. chapter 9–12. Again, the Bible teaches us, (and we believe it) that 'there is no name given by which we must be saved, excepting Jesus Christ.' There is no way we can approach the Father and enter his holy kingdom except through him. Every one will allow this to be true. But, in another place, we are taught that there cometh a time when Christ shall yield up his kingdom, leave the mediatorial throne and become subject to the Father. 'Then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.' 1st Corinthians, 15–28. What does this mean? Why, evidently, that the power which the Father has given the Son will sometime be withdrawn, that he is to leave the throne which was given him while he held the office of intercessor. This office, it seems, according to Paul, will cease at the end of the world. 1st Corinthians, chapter 24. When is the end of the world? Manifestly, when a soul leaves the body, the world has ended to it. If *this* be true, then the Mediator can have no farther concern in that soul; and, when at last the world shall have passed away from all, then, will the Savior take his place at the head of his redeemed brethren, subject alike to a common Father 'that God may be all in all.' What hope can there be then for the soul that continues to sin and rebel against God, after the event of Christ's leaving his throne of intercession? The way is closed, and no one, not even Christ, hath the power to unclose it. It is a painful task, that of attempting to prove that there are any of the human family who are doomed to be lost. The contemplation of such a subject is anything but pleasant; but, while there is so much to delude mankind, painful though it be, it is a duty to lay these things before the sinner, that, haply by seeing Scripture as it *is*, he may be induced to turn from his iniquities and embrace a proffered Savior before it is too late. I shall not be understood as advocating the holding up to the sinner, an eternal hell, God's unceasing wrath, or the beauties and pleasures of an eternity spent among the angels in heaven, and then giving it as a reason why he should reform, that he may gain the one or escape the other. This method *has* been adopted we *know* among some sects; *their* plan of salvation has been the means of raising up the doctrine of Universalism. Man's more noble nature revolted at the idea of God in the character in which Calvinism presented him, it was a noble effort that of tearing off from the living God the attributes of a tyrant which had been imposed upon him, and showing him as he really is, a God of *Love*; and, although they went beyond what we believe Scripture and reason warrant, yet we can have much charity for them, though in their zeal to put down *one* extreme, they themselves fell into the *other*. It is for those who depend upon *excitement* for converts to their faith to use arguments to the sinner, which we so much deprecate; it is *theirs* to present God as a Being, who having become offended at man sinfulness has, in his wrath, doomed the whole human race and generations yet unborn to eternal misery, unless through the intercession of another part of himself 'made flesh,' he may become reconciled to them. Let them, if they will, exhibit him as a Being who so hates mankind, that he cannot become reconciled to it except, by an intercessor, who, though he be a part of Deity itself, yet, is clothed with humanity and possessed with human attributes; and, it would seem, that humanity made him more benevolent than God himself, from the very fact *of* the intercession. Let them, if they must, exhibit a soul unredeemed, writhing in fire unquenchable; with Divine excellence laughing at and mocking it in its calamity; and, with much other machinery of man's invention, let them call upon the sinner to repent. But the true disciple of Christ, he who seeks the advancement of the kingdom of righteousness only, will appeal to man's *higher* nature. He will teach that we must become good not from any fear of hell or hope of heaven, but because it is *right*. True Christianity teaches, that he who refrains from sin only through dread of the law, is, in the sight of God, as guilty as though the sin had been committed. The Creator will be presented by such, as a Being who has just cause for anger. But, notwithstanding, he yearns towards us, and, rebellious as we are, would receive us into his holy kingdom, if we would but come. That, to facilitate this, he has sent his only Son, a being clothed with Divine perfection and power, but who is yet a man like us, that, experiencing the same trials and temptations which we experience, he might be enabled to sympathise with us, and by the cords of love draw us back, naked and hungry though we may be, to the home of plenty which we had forsaken. But, that yet he is capable of being grieved away, and that if we let pass the eleventh hour unheeded, we must live upon the 'husks' which we have doomed ourselves to eat.

I have thus written, because I felt that there are *some* Unitarians who respond to the sentiments which I have (not very successfully perhaps) endeavored to explain.

Yours, &c., L.

Watertown, June 8, 1845.

For the Register.

SUNDAY SCHOOL MEETING OF THE WORCESTER WEST ASSOCIATION.

The Semi-Annual meeting of the Worcester West Association was held at Athol on Tuesday of last week, June 17th. This was a brilliant and successful meeting. The delegations from the several towns connected with this association were large, say 150 from Petersham, 100 from Templeton, 100 from Warwick, &c., &c., constituting with the pupils and people of Athol an assembly of not less than one thousand. The procession was formed at the Town Hall, which, preceded by music repaired to the Unitarian Church, one of the largest of its kind, which was densely filled, the pupils, to the number of five or six hundred, occupying the centre pews. The services were as follows. Voluntary by the Band. A short address from Rev. E. J. Gerry, the pastor of the Unitarian Society at Athol, who expressed his congratulations on the occasion, and in behalf of his people and the town, extended a generous and general welcome to all. Rev. Dr. Thompson presided, and expressed in a few appropriate words, the objects of the Convention. The throne of grace was addressed by Rev. Mr. Wellington of Templeton. Music by the choir, which was followed by an address from Mr. Pray of Boston, who appeared by invitation as the representative of the Sunday School Society. This occupied the morning hour, and it embraced in its scope friendly councils and instruction for children, teachers, young men and maidens, of whom many were present, and for those who stood in the parental relation. A recess was then taken and the assembly proceeded, in order, to a Pavillion erected for the purpose, where after a blessing had been invoked by Rev. Dr. Thompson, they partook of a bountiful repast prepared by the ladies of the Society in Athol, in a style of elegance and profusion which redounded greatly to their taste, spirit and hospitality.

In the afternoon they returned to the Church where after prayer by Rev. Mr. Gage and music by the Choir, the large assembly were successively addressed, with earnestness and feeling, by Rev. Mr. Wellington of Templeton, Rev. Mr. Gage of Petersham, Rev. Mr. Nightingale of Cabotville, Rev. Mr. Damon of Templeton, Rev. Mr. Merriam, the Baptist, and Rev. Mr. Chipman, the Orthodox clergyman of Athol, who having been invited, participated in all the pleasures and solemnities of the occasion.

We congratulate our friends at Athol, and of the West Worcester Association, on the success of this meeting, and cannot doubt that, if the same interest and earnestness be continued, the course before them in connexion with their religious affairs will be one of increasing strength and prosperity.

For the Register.

UNITARIANISM IN THE WEST.—LETTER FROM A CHRISTIAN MINISTER.

Belvidere, April 26th, 1845.

MR. EDITOR:—No doubt the wants and prospects of liberal Christianity in the west, are so well appreciated by our eastern friends that it would seem almost superfluous for me to write at this time, but situated as I am in the midst of the religious phases of a western community, I may hope that an occasional attempt to advise our friends of the condition and wants of our cause in this wide field of gospel labor will not be considered an intrusion. In Belvidere we have had much to contend with, and during the past year our growing success here and in other places had alarmed the friends of orthodoxy, and a combined effort was made 'to put down the heretics.' We were denounced from the pulpit and in the street, at home and abroad. The attack was met in a Christian spirit we believe, and the result has been an increase of friends to our cause; a spirit of inquiry and investigation has been awakened which is always favorable to truth. But victory is the price of vigilance and perseverance. We regret that we are compelled to relinquish our claims upon the successful labors of Brother A. B. Fuller, Principal of the Academy, on account of his ill health. The confinement and arduous labors of the school-room, were fast undermining a constitution which was not naturally strong nor fitted to endure such constant application; he has found it necessary in order to regain his health, and if possible his constitution, to return to the East in hopes that comparative relief from *so much* labor and care will in some measure if not entirely restore his health. Mr. Fuller felt desirous to sell the Academy to friendly persons, which he did by sacrificing considerable in order to continue it in the hands of our friends. It has been purchased by S. K. Towner of Belvidere and Mr. Conant of Geneva; in their possession we hope it will be continued as a literary institution and kept clear from that sectarianism which too often creeps into such institutions particularly in the west; Mr. Fuller has acquited himself honorably as the principal in this institution, as an accomplished and competent teacher; he leaves the school deeply regretted by the students and their parents and friends, who will long affectionately remember his unwearied exertions to benefit his pupils; he leaves many friends here, who ardently wish him health and prosperity, and should his life be spared to enter another field of labor; that extended usefulness and success may continue to attend him.

This country is settled by emigrants from various parts of the United States and Europe, bringing with them their early habits and opinions which must have a tendency to influence them to a certain extent in their religious tastes and preferences, however loosely they may hang upon them: they may be displaced only by presenting truth which recommends itself to their better judgment; they are generally independent, enterprising, and inquisitive; they are easy to be approached, at least, for a hearing; but forms and formality have little influence with the greater part of the people, and dullness in preaching is disgusting to them.

If we would elevate men, we must go to them where they are; if we attempt to take our position in our modes above the people and call them to come up to us, our progress will be slow.

I am satisfied that our views of Christianity are the most acceptable to the non-professing part of the community in this country if rightly presented; much depends on the manner as well as the matter, and experience is indispensible to qualify a man to act as a western Missionary, to mingle with the people, to be one of them, at least for a time, to be interested in their affairs, to sympathize in their sorrows, to rejoice in their joys, and to feel deeply for the people's welfare, shown not only in words, but in acts of true kindness and benevolence, such will be found essential in the spirit and conduct of the minister.

We want a missionary stationed in the territory of Wisconsin at Madison the seat of government, or some growing country town; they have repeatedly requested me to preach with them, and propose to raise a part of the necessary support for a minister. These places are fast being occupied by sectarians and they are endeavoring to prepossess every place of consequence; there is no liberal preacher who can go into those places and support himself and compete with others who are receiving nearly an entire support from their missionary societies at the east; to be successful a man must devote all his time faithfully to his profession. I would therefore take the liberty of suggesting to our eastern friends to send a minister to Wisconsin, to occupy some eligible position as a nucleus around which to concentrate all other subsequent missionary operations for the Territory. At the present time we have not a single county site or village in all the Territory. It is not because the people do not want us, but because we have not stept in and occupied the places thrown open to us; with comparatively small and timely aid from the east, an important position might be occupied there in a short time with an increasing influence that would be felt extensively in those new and growing towns and settlements; we need some books and tracts for a general circulation particularly Dr Channing's works, they are important aid to they preached word. Can the Unitarians in Massachusetts support a missionary in Wisconsin? the Presbyterians, I am told, are now supporting nearly fifty in that Territory.

I sincerely hope the time is not far distant when the few scattered friends of liberal Christianity in Wisconsin will feel that they are indeed cared for—that they are loved, not in *word* only but in deed and in truth.

Yours in the Gospel, JOHN WALWORTH.

NEW PUBLICATIONS.

I. Rejoinder to the 'Reply' of the Hon. Horace Mann, Secretary of the Massachusetts Board of Education, to the 'Remarks' of the Association of Boston Masters, upon the Seventh Annual Report. Boston: Charles C. Little & James Brown. 1845.

We concur with others of our editorial brotherhood, in expressing our earnest hope that the pamphlet before us may close the controversy between the Association of Boston Teachers, and the Secretary of the Massachusetts Board of Education. The people of this State and city, are too deeply interested in the great cause of Education, to look with composure on such a state of things, as is exhibited, in criminations and recriminations between the parties to this controversy.

HORACE MANN voluntarily relinquished the brightest prospects of professional and political ambition, and devoted himself to the cause of Education. He preferred serving as the guardian and benefactor of the Common Schools of Massachusetts, to presiding over the deliberations of its Senate. And what he has done, in this noble field of labor, has already made him dear to all true patriots and philanthropists. The Commonwealth and the country look to him for a long continued harvest of advantages, to arise from the concentration of his talents and zeal upon the condition of the system of our public Schools.

The Association of Boston Teachers constitutes a body of public officers whom reflecting and fair men must acknowledge to be, from their position and their invaluable services, as well as from their character, worthy of all respect and honor.

These two parties have signalised their spirit and their ability in this controversy—in all that is personal, they have given and taken blows in equal measure—in all that relates to principles and topics of abstract value and importance, they have said well and powerfully what they have had to say—and now, let them withdraw from the scene of their conflict, to the far more glorious posts they respectively occupy in a common cause, and by harmony of purpose and unity of zeal, and a better understanding than before, devote themselves to the unmixed gratification, and unspeakably valuable interests, of the public, who have a right to their undistracted services.

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II. A Discourse on the Life and Character of the late Hon. Leverett Saltonstall, delivered in the North Church, Salem, Mass. Sunday, May 18, 1845. By John Brazer, D. D., Pastor of the North Church and Society.

This discourse is written in the finished and elegant style which characterises the productions of its author. Appended to the discourse are a variety of documents which render the pamphlet, altogether, as fitting a memorial of the excellent person whom it commemorates as can be desired. The proceedings of the Supreme Court, of the Essex Bar, of the City Government, and of the Bible Society of Salem, on the event of his decease, are given. The eloquent and beautiful tributes rendered to his worth by Rev. Dr. Flint and by Hon. S. C. Phillips, with an interesting, although brief reminiscence of his collegiate life by a classmate, contribute to enrich the publication—and a high and peculiar historical value is added to it by a notice of the genealogy and character of Mr. Saltonstall, which originally appeared in the Salem Gazette, and which, from its minute antiquarian accuracy, as well as from the terseness of its expression, and the purity of its diction, is understood to be from the pen of Benjamin Merrill, Esq. The following extracts are from the sermon.

"I come now to speak of what I have always considered the most distinctive, as well as crowning grace, in the character of Mr. Saltonstall. This was the sentiment of Reverence. He was eminently and thoroughly a reverential man. This principle was deeply implanted in the natural constitution of his mind, and to cultivate and improve it was his constant care. Superior to pride, that is ever looking down-

ward for contrasts favorable to its own glorification, and despising vanity, which is too full of its own emptiness to look beyond itself, he delighted to look reverentially upward. He loved to recognize and to honor all that was approvable, great and excellent, wherever found. This fair and grand Universe considered as the work of God, and the earliest revelation of his power and goodness; Rank, Influence and high Condition worthily won and worthily used; Distinction, of all kinds, honorably achieved and meekly borne; legitimate Authority; established Usages; time-honored Institutions; Monuments of Antiquity; Places where great and stirring Deeds have been done; the Sepulchres of the Departed; great Names and recognized Authorities that gleam forth like beacons, in the long track of the past; eminent Worth among his Associates and Contemporaries; all these, and all things else, which bear the mark of rightful superiority, received his ready and deferential homage.'

* * * *

'His attention to the Institutions and sacred Rites of Christianity was constant, earnest and exemplary. He believed them to be of divine appointment, as instructive in themselves, and as suggestive of touching associations and wholesome influences, which no intelligent and good man would willingly forego. He gave to them no merely formal, or stinted, or half-reluctant service, but in every way, his ready, hearty, personal aid. None of us will soon forget the solemnity and fervor with which he habitually lent his rich, mellifluous and well-taught voice to join in lifting up our hymns of praise to the Most High, from that place now shrouded in the sad drapery of mourning in token of our irreparable loss. His very presence and deportment here, were a mute but most edifying commentary on the sacredness of the service. He was the first superintendent of our Sunday School, and for many years, by his personal attention, pecuniary assistance and weighty influence, did much to sustain and strengthen it. He felt, as may I say! but too few in all our congregations feel, that without the earnest and sympathizing co-operation of the People, the Pastor must labor all but hopelessly, and in vain. In this, as *in our* interests generally, as a Christian Society, he was unspeakably important to us. In all our concerns, he was the first to be sought, the readiest to serve, the last to shrink, from any fitting duty of a devout Christian and good parishoner.

May I add, in this connection, that he was one of the best of good hearers. His hearing began before he left his home, and coming to our worship with a prepared and accessible heart, he was open to every good impression while here. He could find, therefore, even in the defective services of the minister, suggestive hints for serious thought. He gave his whole soul to the duty of the place, and considered everything approaching lightness and frivolity as equally indecent and indevout. He well knew the inexpressible difficulties of the pastoral office, at the present day, and, especially, in our denomination, and always took great pleasure in being pleased with any well-intended effort; was more anxious to examine into the spiritual state of his own heart, than to ascertain the critical value of the sermon; and could find much occasion for generous praise, where others, who in mental and spiritual culture were vastly his inferiors, could find little, but to criticise and undervalue.

RELIGIOUS INTELLIGENCE.

WEEKLY SUMMARY.

At the last accounts a Convention, of Presbyterians and Congregationalists, consisting of over two hundred ministers, was in session at Detroit. It is gathered from Ohio, Pennsylvania, New York, Indiana, Michigan, Illinois, Iowa and Wisconsin, and its object is more efficient co-operation.

The Yearly meeting of the Friends has just been held at Newport Rhode Island. The Society in that place have been involved in some dissensions for some time, which have resulted in an open rupture. The two parties have separated, and established different places of meeting and independent organizations.

The Roman Catholics are building a cathedral at Detroit, 175 feet long, 75 feet wide, with marble floors, and a spire 200 feet high—the building to cost $100,000.

The Brooklyn Daily Advertiser of the 15th June says: 'We learn that a son of Chancellor Walworth, born and nurtured in the faith of the strictest Presbyterianism, has abjured Protestantism and joined the Roman communion, intending to enter its ministry.'

The Rev. Mr. Wishart, Presbyterian minister of St. Stephens, N. B., denies baptism to be an ordinance of the Christian Church, and has ceased to administer it.

The General Convention of Congregational (Orthodox) ministers and Churches of Vermont took place at Danville, June 17th. The general impression, received from the meeting, indicative of the state of the religious body represented by it, is thus given by the Vermont Chronicle.

'The exercises of the occasion were, as a whole, of more than ordinary interest. Much of this may have been owing to the fact that the whole of the first day and evening were spent in listening to statements relative to the state of the Churches and in devotional exercises. It should not, however, be forgotten that only two revivals were reported as having taken place among our two hundred Churches, and that these Churches have diminished in numbers about two hundred during the year. Shall such a report be made at the close of another year?'

It is exceedingly difficult so to arrange and provide for the exercises and discussions at these great meetings as to be secure against untoward incidents. There will always be some who by a want of wisdom or judgment will embarrass and disconcert the occasion.. The Chronicle, in its report of the Convention, says:

'Rev. Mr. Dwight made remarks in behalf of the American S. S. Union, gave some account of its publications, and of what that Society is doing for the West. His closing remark, that, 'it would not do to send pure gold to the West—there must be some alloy,' was received with surprise, and gave rise to the inquiry in private, *How much* alloy is it necessary to mix with Bible truth, in order to make it go down at the West? The remark, however, doubtless implied more than either the speaker or those in whose behalf he spoke would admit. But at the best, it was a very unguarded one.'

The sort of 'alloy' which Mr. D. in his simplicity, thus publicly acknowledged to be necessary to accompany the 'pure gold of Bible truth, to 'the West' is the same which, has been found necessary to make Orthodoxy go down in 'the East.'

Rev. Mr. Spaulding then gave an account of the method of instruction practiced in the Sabbath schools in Ceylon. They begin by teaching the children before they can read the small catechism—a catechism prepared by the missionaries similar to that of Dr. Watts. All the children in the day schools are brought into the Sabbath school, and are also instructed in Bible lessons on Tuesdays or Fridays. From the description given of the missionaries' method of instructing, many teachers in our own country might derive instruction. It is certainly far better suited to produce effect than that adopted in many of our own schools. Mr. S. said they had in their schools the little catechism, the larger catechism, the Bible history, and the Bible; and he did not know that he regretted that they had not six or seven hundred volumes to distribute on the Sabbath. In their case there was no difficulty in making a choice. It was the same thing week in and week out. Brother Poor used to say; 'Brother S. we must fight the battle with this little catechism. If we can get this into the mind of the *child* we have got the *man* and we've got the *land*.'

A very interesting meeting took place at the Church of Rev. Mr. Kirk, on the afternoon of Friday, of Anniversary week, of which we gather the following particulars from two of our Orthodox exchange papers. The Vermont Watchman has the following article.

What Meaneth this? 'We find the statements below (says the Congregational Journal) in the Boston Emancipator; the exact import we may not comprehend; but on the face it looks like Oberlin and Methodist Perfectionism. Is the good Doctor in his old age going to fall into an error which above all others has been the source of fanaticism and manifold evil to the Churches? And are the students of Lane Seminary to be inoculated with the virus, and propagate it over the mighty West? We wait for light.'

'*Conference on Personal Holiness.* Two very interesting meetings were held yesterday at the Mount Vernon Church, to hear from the venerable Dr. Beecher, an account of the religious experience which has been enjoyed within the past year, by some members of Lane Seminary, and others in the west, and to unite in conference and prayer for the extension of the blessings elsewhere. His statements were exceedingly interesting and instructive. *He represented that a good many persons had lately found by happy experience, the blessing of sanctification, by simple faith in Christ.* Christians who feel the need of holiness, seek it too much in a legal way, and not by faith. He said the requisites to the obtaining of the blessing were:

1. A firm belief that it is practicable.
2. A strong conviction that it is a duty to possess it, and a sin to be without it
3. A fixed determination to seek it, and to seek it now.
4. A willingness to sacrifice every thing, no matter what, that obstructs its attainment.
5. A diligent use of all the means of grace, especially the word of God and prayer.

And then there should be a simple dependence on Christ for it. All seeking which is not by faith in Christ, is legal, and must be ineffectual. He said of himself that he had begun to enjoy it, though he had sought it so late in life. He gave a variety of elaborate instructions and careful distinctions, to prevent misconception and preclude error and fanaticism. He read some letters descriptive of the experience of individuals, corresponding very much with that of Edwards, Brainerd, and James Brainerd Taylor. His whole soul was in his theme, and a large assembly of Christians, including many ministers, listened with the deepest interest.'

A correspondent of the Boston Recorder, with the signature of 'Credo,' thus describes the statements of Dr. Beecher, on the occasion.

Messrs. Editors:—If I were to single out any one of all the interesting meetings of the week, as in some respects more interesting, if not more important, than any other, it would be the meeting in Rev. Mr. Kirk's Church, Friday afternoon. There were larger meetings during the week, and meetings where there was more eloquence of body, but no meeting where there was more eloquence of soul; no meeting which came so near 'a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined;' or to take another figure, there was no meeting which seemed so much like 'cold water to a thirsty soul.' At the morning prayer meetings in Park street Vestry, Dr. Beecher alluded several times to the fact, that a very pleasing progress in personal piety had for a year or two been going on among the young men in Lane Seminary, Cincinnati, and also among some of the members of the churches in that city, leaving the impression on the minds of not a few who heard him, that he had been no stranger to this delightful work of grace in the soul. The doctor was not disposed to call it 'a second conversion,' but a coming more fully into the liberty of the sons of God than has been common in our day, and therefore more like the religion of the apostles and primitive christians, and of our puritan fathers, when full assurance of faith and hope were *common*. There was evidently a strong desire awakened by the statements made in these prayer meetings to hear more concerning this work of God. Accordingly a meeting was appointed for Friday afternoon, and notice given that Dr. B. would take that opportunity to speak more particularly on the subject of 'christian experience.' He occupied something more than an hour, giving a great deal of instruction on a subject not so often dwelt upon by teachers of religion in our day, as in some periods of the church, or as it is in Paul's Epistles.

The thoughtful reader will make his own reflections upon this singular illustration of religious experience. If the truly venerable Dr. Beecher has but just begun to enjoy sanctification, and to realize conversion, what a comment upon the history of his ministry, and upon the system of Orthodoxy as he has heretofore preached it!

The Christian Watchman (Baptist) of this city has an excellent editorial article on 'Paul withstanding Peter,' in which he reasons conclusively to this among other just results, 'The Apostle Peter himself was not infallible, whatever his pretended successors, the Popes of Rome, have claimed to be.' While this is good against the pretensions of the Pope, how does it bear upon the question of *inspiration*, as insisted on by the Orthodox?

The General Assembly of the Free Church of Scotland met on the 22d of May. Since the separation of this body from the Scotch National Church, *five hundred and thirty* Churches have been erected and *seventy* more are in the process of construction. The money expended for this purpose has been $1,400,000. For the support of pastors $390,000 has been raised, and for other purposes $400,000, all within the year.

Among the foreign delegates present was Dr. Merle D'Aubigne. The Edinburg Witness thus describes his appearance.

'He is a tall, robust, grave-looking man in middle life, a noble representative, in person at least, of that great Gothic race which has so vastly increased in the world during the last twenty centuries, and before which, wherever it settles itself down, the other races of mankind seem gradually to retire and diminish. His countenance was singularly pleasing and manly, and his forehead largely developed in what phrenologists regard as the region of the knowing order. He began his address. It was at once evident that his pronunciation was considerably more imperfect than that of the speaker who had gone before: his words were English, but not a few of them sounded as if they belonged to some foreign tongue. The first few sentences were short; the words were in what Swift calls the 'little language;' and nothing could be more artless than the collocation. Anon, however, a strange power that riveted every listener was found associated with the imperfect pronunciation and the simple words. What the speaker said, the hearers saw. There were pictures in the sentences; thoughts of large size loomed tall and stately through the haze of a foreign idiom, and now some stroke of feeling went direct to the heart, now some picturesque image was stamped warm upon the imagination, now some profoundly philosophic remark called into activity the severer powers of the understanding. It needed no one to say that the speaker whose genius could thus triumph over difficulties which no common man could have overcome, was the greatest of living historians, a man whose master-work has been translated into the language of every Protestant country, and of which no fewer than five different translations already exist in the language of our own. His speech fared in no degree the worse from the slight haze which a foreign idiom threw over it. The skilful carver, that he may give the more effect to his figures, roughens the ground from which they are projected; and the idiom of D'Aubigne formed, in like manner, a roughening of the ground, if we may so speak, that served but to render more prominent the magnitude and beauty of his thoughts. We shall attempt no summary of his speech. Who, with one of the works of the masters before him, would look at a copy of it done in small!'

The greatest misfortune that has happened to Christendom, was the identification of the system of Austin, as manipulated into more perfect shape by Calvin, with the Reformation. If that movement had been confined to its proper sphere—a removal of abuses of worship, ceremony and government from the Church—it would have been an unmixed blessing; but the first reformers, to some extent, and their successors to a greater extent, succeeded in attaching to the reformed Churches, the system of Calvinistic theology, and we sometimes almost doubt whether more evil in the form of doctrine was not thereby entailed upon Christendom, than was removed in the form of practical abuses. We perceive that there is a similar attempt at present to make the movement against popery the occasion of restoring the declining power of Calvinism. This was evidently the drift of much that was said at the recent great meetings held for concerting measures against the spread of Romanism. Dr. Beecher of Cincinnati, said that the doctrines of Jonathan Edwards were the only weapons that could be effectually wielded in that warfare, and at the convention of Congregationalists and Presbyterians at Detroit, Dr. Stowe expressed the same idea, as follows:

'I remember the time when the children of New England were taught in the Shorter Catechism ten to one better than the most of Presbyterian children. In that book are the very best theological definitions ever put on paper; this is its great excellence, and to this day I use it for this purpose, when my mind becomes embarrassed. Those who made that book must have scratched their heads considerably over it, to make it so good as it is.

And another thing is to be considered on this point. This is the only basis on which we can make any consistent stand against Romanism. The essence of that system is Pelagianism; and only on the basis of Paul, which is the same with that of Augustine and Calvin, and Luther too, can we succeed in the controversy.

The Shorter Catechism is found useful to many others as well as Dr. Stowe, in the same way; when they become 'embarrassed' in the attempt to prove orthodoxy by reason or Scripture, it is very convenient to resort to the Catechism for 'proof texts.'

We are glad to see that there is enough of the spirit of liberty in the Orthodox Churches left to enable them to appreciate the importance of maintaining the principles of *Congregationalism*. Our hopes for Christendom rest upon the gradual separation of sects and great associations into their constitutent elements of independent Churches. An effort is making we know to ensnare the Churches into a relinquishment of their *Congregationalism*, but it is, and we trust will be, successfully resisted.

A correspondent of the Boston Recorder writing from New York, says:

'What other rule of uniformity can be wanted than this, that every church shall manage its own affairs in its own way, fellowshipping such other Churches as it thinks walk in the faith, and living in good neighborhood with all men. This rule has produced a better uniformity in the churches of Massachusetts than Episcopacy or Presbyterianism has here or anywhere. When I lived in Massachusetts, I thought some permanent council or fixed arrangement for settling difficulties was very desirable, and I came here expecting to find Presbyterianism that desideratum. But I have long since been convinced that such plans for keeping peace do but breed contention. What are all the great Church arrangements of our country, but hotbeds of contention. High Church and low Church, North and South, East and West, slavery and anti-slavery; the choice of bishops and the trial of bishops; the marriage question, and 'other things too numerous to mention,' keep such bodies in endless turmoil. The three great denominations of Baptists, Methodists, and Presbyterians are broken in sunder, and Episcopacy quarrels so much the more because its discordant elements are bound together. There is no peace but with the Congregational Churches of New England. There is no such harmony and love and vigorous action anywhere else. If Congregationalists will never organise *any* church combinations, and the ministers will not extend their associations beyond their present form of the separated States, that peace will be perpetuated, and the troubled children of God, feeling the earthquakes which shake other denominations, will flee to it as a city of refuge.

The following satisfactory statement was made at the Anniversary of the Connecticut Home Missionary Society.

Rev. Mr. Hammond, of Detroit, described the influence of the Home Missionary Society at the West; and he preferred to refer particularly to this Connecticut Society, for this was *Congregational*, and this form of government is best adapted to the West. We don't want Popery, Episcopacy, and, he would say with all kindness of a denomination which is doing great good, we don't want *Presbyterianism;* Presbyterianism, with an aristocratic bench of elders, and all its temptations to ambition. The Western people prefer Congregationalism.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

The cars on the Railroad from Albany to Buffalo accomplish the distance, 324 miles, in 24 hours, stoppages amounting altogether to about three hours.

The number of emigrants to Oregon this year amounts to between four and five thousand. Many of them from the nearest settled States and Territories, particularly Iowa.

The annual festival, 'the shearing,' observed by the people of Nantucket has just taken place, under circumstances of more than ordinary animation and joyousness. The washing of the sheep occupied Tuesday and Wednesday (the 17th and 18th of June). The shearing began on the 19th. The entire population engaged in it, and the week was given to innocent enjoyment, and to the exercise of social affections, binding still closer together the happy and virtuous population of that island, which is at once an honored portion of Massachusetts, and in its morals, intelligence, hospitality, enterprise and comfort, itself "a pattern commonwealth."

In the single tribe of the Osages there are said to be about twenty white children, purchased by them of the Camanches, and stolen originally from their parents, on the frontiers of Texas and New Mexico.

We still notice the prevalence of fires in various directions, particularly in Rochester, N. Y., and at New Brunswick, N. J., at the latter place buildings connected with Rutgers College have been destroyed.

$250,000 in dimes and half dimes have been ordered by the Secretary of the Treasury, from the mint of Philadelphia, to meet the public wants, in reference to the new Post Office law.

The accounts of the coming crop, from all quarters, are favorable.

We have authentic and official intelligence, at last, of the proceedings and inclinations of the Texan government, regarding the question of annexation. President Jones has issued a Proclamation, informing the people that Mexico has agreed to acknowledge Texas as an Independent State, and he has ordered a cessation of hostilities on the part of Texas by sea and land. President Jones says that the people of Texas are now to determine by their representatives in Congress and in Convention, and choose between 'Peace with the world and Independence,' and 'Annexation and its contingencies.' This is a sufficiently significant indication of his own views and preference.

The senior class, in Amherst College have made a new pathway to the top of mount Holyoke. It can now be ascended on horseback. The occasion of this turn out of the students to accomplish the undertaking was regarded with great interest by the inhabitants of the neighborhood, and its completion was hailed with much congratulation, speeches were made, sentiments were given, wit sparkled, and music added its charming influence to the hour. The view from Mount Holyoke is one of the most beautiful and extensive in the country. Amherst, Northampton, Hadley, and other villages, with their spires and ornamental trees, and white houses, are in full view, appearing to be spread out beneath the feet of the beholder. The Connecticut winds between its fertile banks in a series of convolutions like a ribbon thrown upon the floor. Mount Tom raises its beatling brow, as in surly rivalry, close by the side of Mount Holyoke. The meadows and fields smile with a bright and full promise of the coming harvest, while the horizon, all around, vanishes in dark and deep forests.

A serious difficulty has arisen in Mexico between the French minister and the populace. He has demanded satisfaction from the government for outrages committed upon his servants and upon his own person, or his passports.

The Legislature of Rhode Island has passed an act of amnesty, under which Thomas W. Dorr has been discharged from prison. He must, however, take the oath of allegiance before his civil rights will be restored to him.

The same legislature have passed an act establishing a system of public instruction on a large and more efficient scale and basis than has existed in that State before.

The number of emigrants arriving at Quebec, this season, up to June 21st, 12,974, being 3909 more than last year to that date.

A beautiful iron steamer, for the Revenue service has just been completed in Pittsburg, and taken her departure from that place. She is bound to the Gulf of Mexico, and is the first iron vessel that ever descended the Ohio or the Mississippi.

In the week ending June 26th 1845, 5419 emigrants arrived in the port of New York.

Samuel Appleton, Esq., of Boston, has given $10,000 to Dartmouth College. The Alumni of that College are successfully engaged in raising $50,000 for their alma mater. Cannot the sons of Harvard, and the friends of liberal principles in religion and literature, raise $100,000 as a permanent fund to be applied to the reduction of the cost of tuition at Cambridge?

Mr. Appleton's letter tendering the donation to the President of Dartmouth is written in a generous and hearty spirit, worthy of the value it enclosed.

The friends of the railroad from Portland to Montreal, are calling attention to the resources of the country it is to pass through. That country is now in a great degree unsettled, but it is destined before long to reveal its vast resources to the public eye. The soil is capable of being made to yield great products to the hand of industry. The features of the country are noble, and when the enterprise, and mechanical arts, and manufacturing industry of the New England race, have once spread over it, it will exhibit an animation of business, and a denseness of population, surpassed in no part of the country.

OBITUARY.

MRS. ROPES OF SALEM.

Died, in Salem, on Sunday, June 29th, at 11 o'clock, A. M., Hannah Haraden, widow of the late Capt. John Ropes, aged 76. She was born September 1st, 1768.

Mrs. Ropes was a daughter of Captain Jonathan Haraden, one of the most gallant and successful of the American naval commanders in the Revolutionary War. She inherited the noble qualities of her honored and excellent father, and illustrated them in her life and character.—The extraordinary beauty of her person was early adorned with the far more admirable traits of intellectual and moral worth. She attracted the observation of all beholders by her dignified and lovely aspect and manners; and acquaintance, in every instance, confirmed the admiration and veneration with which she was regarded. It may be said of her with literal truth, that through a long life, all who knew her loved, honored and revered her. She has ever been regarded as a model of the excellencies belonging to the character of an amiable, refined, and christian woman. It was the will of God to try her fortitude, faith and patience with many afflictions. But these trials fulfilled their design in rendering her pure and devout spirit more and more worthy of that heaven into whose rest and glory and love it has entered. She was called to commit to the grave, dear children, the husband of her youth, and many of the invaluable friends whom her eminent virtues and graces had gathered around her, but she bore affliction and bereavement with a sweetness of resignation and a dignified fortitude which proved the divinity of the principles on which her character was formed, and by which her life was guided.

The descendant and representative of families which have long been honored in this community, her social position enabled her to extend the circle of her beneficence through a wide sphere. Her cheerful courtesy and generous hospitality made her house the favorite resort of an extensive connection of relatives and friends, including many of the most cultivated and distinguished minds, all of whom delighted to do her honor, and loved her with filial reverence and attachment.

She was bountiful and thoughtful to the poor, and her familiar and chosen walks led her where she could most effectually relieve the distresses and assuage the pains of humanity.—Many still living, and many more whom no human sympathy and care could retain among the living, have experienced the tender kindness of her prompt benevolence, have felt the aid of her skilful attentions, and been soothed by the soft tones of her gentle and loving voice. She will be remembered on earth, and has, we doubt not, been welcomed in heaven, as one who, during her whole life, was an angel of mercy to the suffering and the sick. She has left behind the most precious consolations to her bereaved family and friends; and an imperishable monument is reared to her memory, in innumerable hearts blessed by her kindness and purified by her example.

Mrs. Ropes was a christian, in faith, in works, and in spirit. Her views of religion were eminently rational, liberal, and charitable. The bible was her daily companion, and the doors of the house of God, which she attended with a punctuality most exemplary and unsurpassed, were to her the gate of heaven. Her greatest delight was in the sanctuary, and her venerable image, as imprinted on the hearts of her fellow worshippers, will speak to them from its vacant seat, and persuade them to imitate her humble and reverent devotion. Among other traits of the character of the Savior, which she had successfully imitated and made her own, was a peculiar love for the young. She enjoyed, with a lively sympathy, the happiness of all, but entered with the keenest relish into the innocent gaieties of children; of course she secured their affection in the highest degree; and those who have come upon the stage of life within the radiance of her influence, in calling her to mind, go back to the days of their infancy and childhood, when, by her instinctive touch, she awakened in their young hearts the most delightful sensations of happiness and love.

The closing scene of her life presented a beautiful demonstration of the power and efficacy of her religious principles, which had gathered strength, and ripened into perfection, by a constant experience and practice. With a heart full of faith and of resignation; of love, to those she was leaving behind, and to her Savior and her God, into whose presence she was approaching, she prepared for the great change; and surrounded by those tender offices of watchful and sorrowful affection which she had administered to so many, in that solemn passage, her spirit gradually separated from the body, and took its flight.

We should not allow ourselves to indulge in so full an expression of our affection and veneration for this excellent person, did we not feel an absolute assurance that hundreds will respond to all that we have said, and be glad to find in these lines that tribute rendered which they know to be merited by departed worth, too preeminent to be passed over in silence.

In the infinite variety of matters that find place in the columns of the press, surely it cannot but be acknowledged to be desirable to embody and preserve the evidence which such a life and character afford, that in the field of action, to which, by the frame of society among us, the movements of women are confined, there is room enough for the largest attainments of usefulness, and elevation enough for the brightest displays of virtue. [Salem Gazette.

Roxbury—May Morning Breakfast and Fair. The proceeds of the Fair in Rev. Mr. Putnam's Society, Roxbury, (the gross receipts of which were about fifteen hundred dollars) have been appropriated as follows:

To the Unitarian Society in Hartford, Conn.,	$500
To the Unitarian Society in Manchester, N. H.,	100
To the Unitarian Society in Windsor, Vt.,	100
To the Unitarian Society in Cannelton, Ind.,	100
To the Unitarian Society in Calais, Me.,	167,59
To Rev. Mr. Huntington of Hillsboro', Ill.,	100
To Rev. Mr. Conant of Geneva, Ill.,	100

*** We have received from Saxton & Kelt 'Harper's Illuminated New Pictorial Bible,' No. 31.

'Du Pretre, De la Femme, De la Famille,' 'Spiritual Direction, and Auricular Confession,' their history, theory and consequences.' By Mr. Michelet.

'Encyclopædia of Domestic Economy,' No. 6. 'Drinks.'

'The Foresters,' by Professor Wilson. The title of this last work is enough to recommend it. Also—'The Eclectic Magazine of Foreign Literature,' for July, 1845.

Otis Clap has published the 'New Jerusalem Magazine,' for June and July.

T. H. Carter & Co. have 'Little's Living Age,' No. 60.

Jordan & Co. have 'Hunt's Merchants' Magazine and Commercial Review,' for July, 1845.

'The Christian Examiner,' for July, is published with its usual punctuality, by William Crosby. It contains a large amount of valuable matter—among others, an article on 'The History of the Doctrine of the Atonement,' and 'The Discourse at the recent Berry street Conference' by Dr. Dewey. We hope, in our next paper, to speak more particularly of this number.

☞ The Union Pastoral Association will meet at the house of Rev John Bartlett, in Marblehead, on Tuesday, July 14, at 8 o'clock, A. M.

Brethren will please observe the change of hour.

jy5 By order of the Secretary.

MARRIAGES.

In this city, Mr Nathaniel L. Manning of Ipswich, to Mrs Louisa Smith, of Boston.

On Sunday evening, Mr Ephraim Holmes of Barnstable, to Miss Mary Corporal of Boston.

In Salem, on Monday morning, by Rev Dr Brazer, Mr James H. Andrews to Miss Ruth S. Bott.

In Lowell, 26th ult, Onslow Stearns, Esq., Superintendent of the Nashua and Lowell Railroad, to Miss Mary A., daughter of Adin Holbrook, Esq. of L.

In New York, Mr Wm. M. Ferguson, of Edinburgh, Scotland, to Miss Lydia D. Estey of Andover, Mass.

In Albany, 26th ult, at the Delavan House, by Rev Dr Sprague, Hon N. P. Denny, of Leicester, Ms., to Miss Mary Denny of Worcester, Ms.

DEATHS.

In Charlestown, 1st inst, very suddenly, Mr John Hay, 61.

In Malden, 28th ult, Mrs Maria, wife of D. W. Wyman, and daughter of Daniel Taggard of Saugus, 26.

In Waltham, on Saturday last, Miss Harriet Wellington, 52.

In Newton, Mr Elisha Carter, 37.

In West Cambridge, 25th ult, Charles Augustus, youngest child of William and Harriet Hill, 5 years.

In Brookline, 17th ult, of consumption, at the residence of Samuel Philbrick, Esq. Miss Mary B. Newhall of Lynn, 27.

In Milford, 22d ult, Mrs Mary C., wife of Daniel Scammell, 36.

In Haverhill, Dea Caleb Lebosquet, 75.

In Newburyport, Mr George Davenport, 48.

In Chelmsford, 18th ult, Mr William Fletcher, 90 yrs and 6 mos. He was one of the minute men that went to Concord, and followed the enemy to Cambridge on their retreat.

THE FORESTERS, a Tale of Domestic Life, by the author of 'Lights and Shadows of Scottish Life,' and 'The Trials of Margaret Lindsay. Just published.
For sale at SIMPKINS'S, 21 Tremont Row.
jy5

MARTINEAU'S ENDEAVORS after the Christian Life, a volume of Discourses, by James Martineau. 12mo. pp. 291.
Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

LIVERMORE'S COMMENTARY. The Four Gospels, with a Commentary. By Abiel Abbot Livermore. A new edition. In two volumes. 12mo.
The Acts of the Apostles: with a Commentary by Abiel Abbot Livermore. With a map. 12mo.
Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

LAYS OF THE GOSPEL. Lays of the Gospel. By S. G. Bulfinch. "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me."—John xv: 4. 16mo pp 194.
Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

WARE ON CHRISTIAN CHARACTER.—12th EDITION, on the Formation of the Christian Character, addressed to those who are seeking to lead a Religious Life, by Henry Ware, Jr., late Professor of Pulpit Eloquence and the Pastoral Care in Harvard University. 1 vol. 18mo. Price 37 cents single.
Published and for sale by JAMES MUNROE & CO., No. 2 School street, up stairs. jy5

NEW PUBLICATIONS. Poets and Poetry of Europe, by Prof Longfellow, 8vo.
Flower, Fruit and Thorn Pieces, second series, 16 mo.
Wraxall's Historical Memoirs of his own times, 8vo.
The Dog and the Sportsman, by J. S. Skinner, 12mo.
The Smuggler, by James.
Ordnance, Gunnery and Steam, 8vo.
Essays on Art, translated from Goethe, by S. G. Ward, 16mo.
Cambridge Epitaphs, 12mo.
Pictorial Bible, Harpers' edition, No 29.
Arnold's Greek Composition, 12mo.
Russell's Young Ladies' Reader, 12mo.
Library of Choice Reading, 3 vols, 12mo, etc.
For sale by JAMES MUNROE & CO., 2 School st, up stairs. je28

16 NEW WORKS, WITH THE PRICES, at JORDAN, SWIFT & WILEY'S, 121 Washington street.
Who Shall be Heir? by Ellen Pickering, 25c.
History of Ronge and the new Reformation in Germany, 25c.
Westward Ho, by Paulding, 25.
Barnes's Notes on Titus, Philemon, &c. 75.
Copland's Medical Dictionary, part 9, 25.
The Christian Parlor Magazine for July, two plates, 18c.
National Magazine, 18c.
Columbian do for July, 25c.
The Mother's Magazine for do, 10c.
American Railroad Journal, 6c.
Smith's Weekly Volume.
The Living Age, 12.
Cooper's new Sea Tale, Satanstoe, 2 vols, 75c.
With full supply of back numbers Harpers' Shakspeare, Bible, and other works. je28

MONTHLY MAGAZINE, for July. Just published, by L. C. BOWLES, 118 Washington street.

—CONTENTS—

Sympathy a means of Useful Influence.
The Letter and the Spirit, a Sermon by Rev A. A. Livermore.
A Hymn of Luther.
A Word for the Denomination.
The Greys.

Intelligence.

Dedication at Montreal.
Anniversaries.
American Peace Society.
Massachusetts Bible Society.
Prison Discipline Society.
Mass. Convention of Congregational Ministers.
Mass. Evangelical Missionary Society.
Society for Promoting Christian Knowledge, Piety, and Charity.
Abolition of Capital Punishment.
Congregational Charitable Society.
Book and Pamphlet Society.
Items. je28

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No CXXX, for July 1845.
Edited by Rev Alvan Lamson and Rev Ezra S. Gannett.

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Art. I. History of the Doctrine of the Atonement.
II. Immortality.
III. Charlotte Elizabeth and her Writings.
IV. Christian Peace, or Christian Union.
V. Social Inequalities.
VI. Rights, Claims and Duties of Opinion.
VII. Church Music.
VIII. Relation between the Old and New Testaments.
IX. Notices of Recent Publications.
X. Intelligence.

The publisher respectfully asks the attention of the Unitarian community to the Christian Examiner. The chief talent of the denomination is engaged in the preparation of its articles, and neither labor nor expense is spared to render it worthy of patronage.
A new volume commences with this number, and persons wishing to examine it are requested to send for copies. WILLIAM CROSBY, Publisher, je28 118 Washington st.

DR. NICHOLS' NATURAL THEOLOGY. A Catechism of Natural Theology, by J. Nichols, D.D. of Portland. A few copies of this work, which is adapted to the higher classes in Sunday Schools, for sale very low, by CROSBY & NICHOLS, 118 Washington st. je28

DR. DEWEY'S COMPLETE WORKS, in 1 v 8vo. Unitarianism Defended, by Rev James Martineau; Rev H. Giles and others, 8vo; Wilson's Concessions of Trinitarians, 1v 8vo; Dr Carpenter's Harmony of the Gospels, 1v 8vo.
Just received by CROSBY & NICHOLS, 118 Washington street. je28

TO TRAVELLERS. The Picturesque Tourist, being a Guide through the Northern and Eastern States, and Canada; Mitchell's Traveller's Guide; Bowen's Picture of Boston; Guide through Mount Auburn, with a variety of Pocket Maps.
For sale at SIMPKINS'S, 21 Tremont Row. je28

ORDERS FOR ENGLAND. The subscribers make up orders by *every* Steamer, for England, and get returns in about thirty days, for a commission of ten per cent on delivery of the books. Orders for Incorporated Institutions, imported free of duty, by JAMES MUNROE & CO., 2 School st, up stairs. je28

BIBLE BIOGRAPHY, in the form of Questions, for Schools and Families.
Published by S. G. SIMPKINS, 21 Tremont Row.

BOSTON SUNDAY SCHOOL HYMN BOOK. The fourth thousand of this most popular Book now in use, has this day been issued. It is compiled by Lewis G. Pray, Esq., one of the Agents of the Sunday School Society, and is a favorite book in our Sunday Schools. It has connected with it a collection of Scripture Lessons and Prayers for the devotional exercises of Sunday Schools.
The following Manuals are published solely by the subscriber: Allen's Questions, the Teacher's and Scholar's Text Book, Geneva Catechism, Dr Walker's Service Book. BENJ. H. GREENE, m24 124 Washington st., Old Sunday School Depository.

YOUNG LADIES' READER. This day published—The Young Ladies' Elocutionary Reader, containing a selection of Reading Lessons, by Anna N. Russell, with Introductory Rules and Exercises in Elocution, adapted to Female Readers, by Wm. Russell, Instructor in Elocution.
This volume will be found one of the best and most acceptable books for Family Reading which has appeared.
For sale by JAMES MUNROE & CO., 2 School street, up stairs, directly opposite our late stand. je7

BOOKS, CHEAP. At the Office of the Christian Register may be obtained, at very low prices, sundry books, more or less damaged by water at the late fire. Among them are the following:
Ware on Christian Character.
Do Memoirs of Priestley.
Burnap's Christian Doctrine.
Dewey's Discourses.
Worcester's Last Thoughts.
Greenwood's Sermons.
Follen's Works. je7

NORTHFIELD ACADEMY. The Summer Term will commence on Monday, June 2d, and continue eleven weeks, under the care of Rev D. H. Barlow, a graduate of Harvard University, and an experienced and successful teacher. Lessons on the Piano will be given by a competent teacher to those who desire it. Tuition from $4 to $5 per term. Board in the family with the teacher from $1,75 to $2 per week.
Northfield, Mass., May, 1845. 3w m31

TAVERN STAND FOR SALE. One of the largest and most elegant edifices in Franklin county, situated in Northfield, one of the most delightful villages in the valley of the Connecticut. Said stand has been kept as a Temperance House for nearly two years, with a gradual increase of business.
For farther particulars inqure of Wm. Pomroy, Esq. of Cambridge, Otis Everett of Boston, or of the subscriber on the premises.
m31 3m PHINEAS ALLEN.

WATERMAN'S
Kitchen Furnishing Rooms.
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THOSE on the eve of House-keeping will find at this establishment every thing appertaining to a well furnished kitchen, (the foundation of all good house-keeping,) with catalogues of his extensive assortment to facilitate in making a judicious selection.
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THE TRIALS OF MARGARET LINDSAY, by Prof. John Wilson, author of 'Lights and Shadows of Scottish Life,' &c. 1 vol 12mo: paper 37½, cloth 62½c.
Please read the following from Rev. Mr Lothrop and Rev. Mr Turnbull.
Boston, May 19, 1845.
Messrs Saxton & Kelt—Dear Sirs: I thank you for the copy of 'The Trials of Margaret Lindsay,' you were so kind to send me a few days ago. It is one of the most touching, interesting and instructive Stories I have ever read—a most beautiful and persuasive delineation of the power of Christian faith to support us under the trials and guard us amid the perils of life, admirably adapted to quicken the conscience, and to wake up all the better feelings and sympathies of our nature. I consider that you have done a public service in giving us an American edition of this Work, thereby bringing it within the reach of thousands of our citizens who would otherwise never have become acquainted with it, and who cannot read it without being made better.
Very respectfully,
Yours,
S. K. LOTHROP.

Messrs Saxton & Kelt: Accept my thanks for the copy of 'The Trials of Margaret Lindsay,' which you were kind enough to send me. I have read it with great pleasure. Like all the writings of Professor Wilson, it is characterized by great beauty and power of imagination. Besides it bre

POETRY.

[For the Register.]

On Thursday evening, May 29, the ordinance of the Lord's Supper was administered to a large body of communicants in the Church of the Rev Dr Gannett. The communion services were performed by the Rev Mr Elliot of St. Louis, a sermon having been previously delivered by Dr. Dewey of New York, from Revelations 2. x., 'Be thou faithful unto death, and I will give thee a crown of life.

It is a holy sight,
As day departs, and shades of night steal on,
Calling the weary traveller to repose,—
Behold! a gathering throng with pious joy
Press onward to the altar of their Lord.
Kindred in faith and hope, though parted wide
By mount and river be the home of each,
They meet to celebrate in solemn rite
The Master's love.

It is a holy sight:—
The aged pilgrim leaning on his staff,
The young disciple, waiting to receive
A blessing and a promise on his way.
Here matron dignity and youthful grace
Unite to bear the tribute of their love.
The breath of prayer ascends, the organ's voice
Pours forth the solemn strain of praise to Heaven,
The simple rite proceeds. Oh! in that hour
So still, so hushed, an angel might descend
To bear from Paradise some gift divine,—
How doth the spirit pour its voiceless prayer,
Beseeching strength for its dark hour of need.
Alone with God, though kindred hearts beat near,
Knowing its bitterness, its secret joy
Wherewith a stranger intermeddleth not,
Each soul doth its petition raise to heaven.

Hark! from the courts above, where sweetest peace
And holy love in blessed union reign,
Comes to the sappliant's prayer an answering voice.
Pilgrims, 'be thou but faithful unto death,
And I will give to thee a crown of life.'
The cares of earth press heavy, and perchance,
Full oft, the stricken spirit yearns to lay
Aside the burden of its griefs, and share
A purer rest than earth can e'er afford.
'Be thou but faithful unto death;' behold
The weight removed, the clouds dispelled, that hide
The Father from the creatures of his love.
Straight human weakness gathers strength divine;
Life's faded flowers wear an immortal bloom,
And withering doubt gives place to holiest hope.
Nerved for the conflict by the gracious word,
Faith presses onward in its heavenly march.
Life, with its mingled lot of good and ill,
Is even as the vineyard of the Lord,
Yielding a precious harvest to our souls.
How is its brightest honor made more bright,
Its lowliest duty sanctified by faith!
Even a cup of water, in that name
Which adds a glory to the loftiest,
Becomes a rich memorial in the sight
Of Him, whose grace rewards the humblest work.

Oh! it is easy in His courts to bow
In meek submission to our Father's will.
We shrink not from the sternest lot, nor ask
A lighter cross than our Redeemer bore.
Fain would we linger here, and breathe for aye
Its atmosphere of peace and purity.
But heavenly rest is won by mortal strife,
Our Master wore on earth a crown of thorns,
Be we but faithful unto death, and each,
Blest hope! shall wear when time is o'er,
A crown of life.

Keene. Y. L. E.

WHERE ARE THE DEAD?

Where are the mighty ones of ages past,
Who o'er the world their inspiration cast,—
Whose memories stir our spirits as a blast?—
Where are the dead?

Where are old empires' sinews snapped and gone?
Where is the Persian? Mede? Assyrian?
Where are kings of Egypt? Babylon?—
Where are the dead?

Where are the mighty ones of Greece? Where be
The men of Sparta and Thermopylæ?
The conquering Macedonian, where is he?—
Where are the dead?

Where are Rome's founders? Where her chiefest son,
Before whose name the whole known world bowed down,—
Whose conquering arm chased the retreating sun?—
Where are the dead?

Where's the bard-warrior-king of Albion's state,
A pattern for earth's sons to emulate,—
The truly, nobly, wisely, goodly great?—
Where are the dead?

Where is Gaul's hero, who aspired to be
A second Cæsar in his mastery,—
To whom earth's crowned ones trembling bent the knee?—
Where are the dead?

Where is Columbia's son, her darling child,
Upon whose birth Virtue and Freedom smiled,—
The Western Star, bright, pure, and undefiled?—
Where are the dead?

Where are the sons of song, the soul-inspired,—
The bard of Greece, whose muse (of heaven acquired)
With admiration ages past has fired,—
The classic dead?

Where is the fairie minstrel? and, O, where
Is that lone bard who dungeon gyves did bear,
For his love-song breathed in a princess' ear,—
The gentle dead?

Where is the poet who in death was crowned,—
Whose clay-cold temples laurel chaplets bound,
Mocking the dust,—in life no honor found,—
Th' insulted dead?

Greater than all,—an earthly sun enshrined,—
Where is the king of bards? Where shall we find
The Swan of Avon,—monarch of the mind,—
The mighty dead?

Did they all die, when did their bodies die,
Like the brute dead passing for ever by?
Then wherefore was their intellect so high,—
The mighty dead?

Why was it not confined to earthly sphere,—
To earthly wants? If it must perish here,
Why did they languish for a bliss more dear,—
The blessed dead?

All things in nature are proportionate:
Is man alone in an imperfect state,—
He who doth all things rule and regulate?—
Then where the dead?

If here they perished, where their beings germ,—
Here were their thoughts,' their hopes', their wishes' term,—
Why should a giant's strength propel a worm?—
The dead! the dead!

There are no dead! The forms, indeed, did lie
That cased the ethereal beings now on high:
'T is but the outward covering is thrown by:—
This is the dead!

The spirits of the lost, of whom we sing,
Have perished not; they have but taken wing,—
Changing an earthly for a heavenly spring:
There are the dead!

Thus is all nature perfect. Harmony
Pervades the whole, by His all-wise decree,
With whom are those, to vast infinity,
We misname dead.

MISCELLANEOUS.

A TOUCHING STORY—A TRUE HEROINE.

The Irish as a nation are often accused of insincerity; and it must be confessed that, judging by the standard of our duller temperament, their very vehement professions of attachment, do often appear uncalled-for and exaggerated. Yet where in truth do we ever meet with more touching instances of real, unselfish devotion, than are sometimes exhibited by the poor uneducated sons and daughters of Hibernia?—

A case in point occurred, not many weeks ago, in this city. A young physician greatly beloved by his friends and associates, was taken suddenly ill; after remaining a day or two at his own office, deprived, unavoidably, of all those soothing attentions which none but woman can offer in the hour of sickness, the young man grew rapidly worse, and the kind lady at whose table he took his meals, generously insisted upon his instant removal to her own house, that he might be within reach of that careful attendance which the alarming peculiarities of his case demanded. The disease was scarlet fever of the most malignant and dangerous type.

On the day of his arrival, among other inquirers there came a tidy, respectably dressed girl—an Irish girl—with many, very many and most anxious questions as to the patient's condition; —and when they had all been answered—when every thing had been told her of good or bad, connected with his disorder—she lingered still, still hesitated, as though there was yet a something in her heart that could not find its proper utterance.

"Are you acquainted with Dr.——, my good girl?" asked the lady. "Do I know him is it?" Oh yes—she knew him well—quite well—knew him long before he came from the old country. He had once attended her through a long and dangerous illness; and—now burst forth the pent-up secret—he had surely saved her life by his skill and care, and she had come to ask the kind lady—could she—might she, only be permitted just to stay in the house until his recovery, and in her turn watch over and wait upon *him?*

She had been living out, it appeared, in the neighborhood, as nursery maid; but her employers, in their dread of scarlet fever, objected to her daily visits of inquiry at the Doctor's office, so the affectionate creature had unhesitatingly given up a good place and hastened away delighted at the thought of being useful to her benefactor, and showing her gratitude for his former kindness by tendering her services to him as nurse.

A look of scrutiny, turned upon her as she told her simple story, was met by one so thoroughly pure and honest in its expression, that after a moment's pause, a willing consent was given to the arrangement, and with noiseless tread, but with an expression of relief as if the weight of a world had been lifted from her bosom, the warm-hearted girl bounded up stairs and took her station at the bed side of the patient.

It was a melancholy case altogether. The mother and three sisters of the young man, though written to, were as yet far away, and his weary hours were still farther embittered by the knowledge that if he died they would be left utterly destitute— the property upon which they all lived being entailed upon him, the only son, and reverting at his death to the next male heir of the family.

But to return to the more immediate subject of this sketch. From the hour of her first assuming the duties of nurse, she never left him, day or night for a single moment, unless to bring for his comfort and relief such things as the other girls of the house, for the fear of infection, were too much terrified to carry up to his room. The symptoms soon became too marked to leave any more than a faint hope of ultimate recovery, but the courageous girl never suffered her feelings to overcome her; her manner is described as calm and self-possessed to a singular degree, the features generally motionless, and the voice without a trace of agitation in its tone.

Once indeed, and once only, toward the last, she was seen outside his room door, her hands pressed convulsively against her eyes, and her bosom heaving with emotion. But the tears were resolutely forced back—the feelings bravely gulped down, and in one moment more the devoted girl had turned the handle with a quiet touch, and resumed her duties by the bed of death.

The poor sufferer was attended by a host of medical friends, but the fiat had gone forth; a "still small voice" had whispered to him, and he knew that he must die. And he did die, calling upon his mother and wondering how she would be able to bear the tidings of his loss.

Amid all the acclamations of sorrow and consternation around, not one word was spoken by the poor girl who had been his untiring watcher so long. A stranger might have almost imagined her an uninterested spectator of the scene —"a hireling who cared not for" her charge—but those who knew her better could observe that she never moved from his side—never lost sight of him for a single instant. It was she who closed the starting lids—bound up the head, and prepared him for the coffin. And all in utter silence—not a word of sorrow came from her. The pale cheek and trembling hand were the only interpreters of the feelings with which she did it all.

At length the last sad offices were to be performed. They persuaded her to leave the room for a short time, and when she returned, the body was removed from the bed, and the coffin —oh, bitter disappointment!—the coffin was *screwed down.*

Then, indeed, a wail of despair escaped her lips. She could see no reason for such haste—there was time, plenty of time before them—and what had she done that she should not be allowed one look—one last look—before they took him away and shut him up for ever!

Being made to understand, after a time, the necessity in such cases of immediate burial, she suffered the men to depart without farther remonstrance; but within the next half hour she had quietly borrowed a screw driver—shut herself into the room—withdrawn every screw in the coffin lid—and gazed. Oh, who shall say with what bitterness of feeling!—upon the face within; then fastening the lid down again, remained tranquil, nay almost happy, in the thought that her hand was the last that had been laid upon his brow—her eye the very last that had rested upon his features.

After the funeral, when the few valuables belonging to the deceased were collected together, she was asked whether she would not wish to keep something in remembrance of him; and was told that she might take for that purpose anything she pleased.

"May I?—sure, then, I'll take this" laying her hand eagerly upon it. It was an old handkerchief, soiled and rumpled, which the young man had worn around his neck during the last hours of his illness, and which, in the bustle and confusion, had been left on the bed just where it had been thrown after the death.

The friends urged her to make another choice,—"No," she would have that, and only that.

They asked her to take something in addition, at all events; something of more value.

"No, no—nothing but that—she wanted nothing more."

One gentleman pointed out the possible danger of her selection, and warned her at least not to hold it so near her person.

But by this time the poor girl had become impatient at the opposition. It's mine *now*—sure, sure I may do what I like with my own."

And with the word, the handkerchief was drawn tightly round her throat, and the two ends thrust deep within her bosom; and one who stood nearest her could hear the almost whispered words, "He did me nothing but good in life and I'm sure he won't hurt me now."

It is unnecessary to say with what feelings the relatives looked upon her when they heard of her devotion to the lost son and brother; she was immediately offered a home among them, but it was gratefully declined; her dutywas accomplished, and she preferred returning to the lowly and self-denying course of life in which her lot was cast. [N. Y. Com. Adv.

TWO DAYS IN THE VALLEY OF CONNECTICUT RIVER.

There are some beautiful farms in Walpole, the owners of which are endeavoring to keep up with the march of improvement in agriculture. New and valuable animals are taking the places of inferior breeds, and the farmers of these regions may expect shortly to equal, if not to excel, those of more fortunate climates, in the general excellence of their domestic quadrupeds. Mr. Giles of Walpole has a small cow, whose weight is supposed not to exceed seven hundred pounds, kept only on ordinary food, whose milk yields sixteen pounds of butter every week. She is said to be *native*; but Col. Jaques,—reliable authority in all such matters,—declares, from infallible signs, that she partakes of the blood both of Durham and Devon.

On the western bank of the Connecticut, directly opposite to Walpole, is the pleasant village of Westminster. The main street runs along the foot of the hills which form the Vermont side of the valley. Between the street and the river is a broad expanse of meadow, chequred with patches of grass and clover, corn, potatoes, oats, rye, &c. &c. The crops are yet in *embryo*, but the rich alluvial soil of these intervals never disappoints the expectations of the tiller. At the lower end of this principal street is a farm, purchased a few years ago by Mr. William Stickney of Boston, on which he intends to retire at some future time from the laborious, and sometimes vexatious, pursuits of mercantile life. He is now engaged in building new barns and repairing old ones, and will soon replace the old and leaky dwelling-house —one of the oldest in the town—with one of more fair proportions and better adapted to impart comfort and convenience to its inmates. The farm embraces meadow, hill pasture and woodland, in suitable proportions, and affords ample bounds and materials for the employment and pleasure of a man who retires from the active business of a city, with an intention to spend the remainder of life in the rational and gentlemanly pursuits of agriculture. Mr. Stickney is rapidly improving his stock of neat cattle; but his attention has been particularly directed to the improvement of swine. He has imported swine of the famous Suffolk breed, which have cost him more than five hundred dollars; and richly, we think, will he be recompensed for his money and labor. His piggery exhibits some remarkable specimens of swinish beauty, if beauty can be discovered in a pig; and if beauty consists in the symmetrical adaptation of *parts* to the ultimate purpose for which the *whole* is designed, there is as much beauty in a well-formed pig as in any other animal. There is always beauty in utility, or there is no truth in philosophy; and a pig is universally admitted to be a useful animal; *therefore*, there is beauty in a pig; and the authority, to which we have twice before referred, pronounces Mr. Stickney's pigs the most beautiful he has ever seen. He has them of all sizes, from that of the stately boar, which crossed the Atlantic ocean to become the progenitor of Anglo-American race of swine, to the suckling of ten days old,—with backs as broad as a side-saddle, and hair (what little they have) as white as the milk on which they feed. We advise all that love pork in any of its esculent forms,—whether it be the solid middling or the more delicate spare-rib, the fragrant ham or the corned shoulder, the sousse, the sausage, or the "rasher on the coals," to visit Mr. Stickney's piggery, and if they can leave it, "nor cast one longing, lingering look behind," we should doubt their qualification for membership in an Agricultural Society.

Leaving the farm of Mr. Stickney, we rode through the villages of Bellows Falls, Charlestown and Weathersfield to Windsor, where the railroad mania rages with a heat that would vitrify the day-star. Two or three gentlemen from Boston have recently purchased farms in this neighborhood, and commenced the practice of agriculture. Mr. S. E. Robbins, two miles south of the village, can sit in his parlor and overlook his meadow land to the extent of ninety eight acres—soil that is not inferior to any in New England, and which is susceptible of the highest degree of culture. From such a tract of alluvion, were it within daily reach of a market, an independent fortune might be derived in a few years. Mr. Robbins has also taken great pains to stock his farm with the best of neat cattle, sheep, and swine. His flock of Merinos number about seven hundred. A bull from the "Creampot" Ten Hills breed has already given his farm extensive notoriety. Another, of the same breed, but of a later generation, is pronounced by Col. Jacques (we like to quote undisputed authority) to be a *perfect* animal.

In Weathersfield, ten miles below Windsor, is the farm of the Hon. William Jarvis. This gentleman, educated in Bostom, accustomed to the enjoyment of all the elegant luxuries of an American metropolis, and having had the advantages afforded by an official station in one of the commercial cities of Spain, purchased a large tract of land in this place, and has resided on it thirty four years. His residence in Spain gave him an acquaintance with the various flocks of Merino sheep for which that kingdom is so justly celebrated, and enabled him to procure a sufficient stock for his extensive pastures. He has been eminently successful in the growing of wool, which always commands the highest price among the manufacturers. His example has been followed by many of the farmers in the vicinity, who have found out that the sides and summits of their hills, too precipitous for the plough and too rough for the scythe, afford sustenance for countless flocks of sheep. Wool has become one of the most important products of the state.

Mr. Jarvis's mansion-house is the seat of hospitality,—that natural and agreeable hospitality, which, in its unaffected exercise, seems to make the guest feel as if he conferred a favor on the host by participating in his enjoyment. If one should accept Mr. Jarvis's invitation *to dine upon pot-luck*, he will probably find on the table a dish of fresh fried trout, a boiled turkey or leg of mutton, a roasted fillet of veal or sirloin of beef, a ham, plum-pudding, tarts, pies, and preserves, with nuts and wine, and other corresponding accompaniments. And this is what a gentlemen farmer at Weathersfield calls "Pot-luck." May he live a thousand years to enjoy it!

We often hear it remarked that there is no profit in farming. Well—if there be no pecuniary *profit*, there is *pleasure*, and we know of no more rational way of enjoying the competency, which a man may have obtained by his industry and enterprise, than in cultivating and embellishing the earth, improving and increasing its products, and thus adding to the aggregate of human happiness. A gentleman farmer —and all farmers are or should be gentlemen—belongs to an order of nobility, that is not indebted to kings or princes for its institution, and may, if he chooses, be ranked among the greatest benefactors of the human race. [Courier, June 17.

THE YOUNG.

One of the most pleasing sights we ever witness is to see the youths, of both sexes, interested in the cause of temperance—a cause peculiarly calculated to increase their happiness, not only in youth but in age. The spring of life is the most fitting time to sow the seeds of temperance and every other virtue. Then it is, that the heart is most tender and susceptible of impressions. And, could children and youth but realize the fact, that the character of our after life takes its hue from the principles imbibed during the first ten or fifteen years of our existence, they would learn to practice every virtue and shun every vice.

Parents and guardians cannot be too careful what examples they set before those who look up to them for guidance and direction, and what principles they implant in the youthful breast. Incentives to virtue should be ever present to their minds; kind words and salutary counsels should always flow from the lips of their superiors in age and experience; the highest and noblest examples which history records should always be held before them, as worthy of their imitation, and they should be taught to aspire after the perfect character of our Great Exemplar, "who went about doing good." The principle of temperance, in its most extensive sense, and particularly in reference to all intoxicating drinks, should be diligently inculcated, as the polar star of their destiny.

In an age of excitement, an age distinguished for its ultraism, its fanaticism, and infidelity, too much, it is believed, cannot be said upon the great subject of temperance. But *the* temperance, which it is our duty and privilege more especially to promulgate, is the total disuse of all intoxicating liquors. And we affectionately, yet earnestly entreat all our young friends to practice *this* virtue—to decline on all occasions, and under all circumstances, the proffered glass. We assure you, that you will never repent doing so. It is the *first glass* that does the mischief. It is the *first glass* that opens the way to a *second*—a *third*—a *fourth*; till, at length, the appetite for strong drink is created in the stomach—the *disease* of intemperance is fastened upon the system—and you are a drunkard, pitied by friends—despised by strangers—shunned by the virtuous—a foul blot upon creation—"a living dead man"—bloated in body, disordered in intellect, corrupted in heart—fit neither to live nor to die. Would you be such a man? Such a woman? Then press the poisoned chalice to your lips. But, it is believed that few, if any of you, will choose such a course. Resolve, then, *now*, in the morning of life, that you will never taste of the polluting —the destroying cup. [Mass. Temperance Standard.

MRS. WESLEY'S MODE OF TEACHING HER CHILDREN.

She was an admirable woman, of highly improved mind, and a strong masculine understanding, an obedient wife, an exemplary mother, a fervent Christian. The marriage was blest in all its circumstances; it was contracted in the prime of their youth; it was fruitful; and death did not divide them till they were both full of days. They had no less than nineteen children; but only three sons and three daughters seem to have grown up; and it is probably to the loss of the others that the fatherefers in one of his letters, where he says, he has suffered things more grievous than death. The manner in which these children were taught to read, is remarkable; Mrs. Wesley thus describes her peculiar method in a letter to her son John. "None of them were taught to read till five years old, except Kezzy, in whose case I was overruled; and she was more years in learning than any of the rest had been months. The way of teaching was this: The day before the child began to learn, the house was set in order, every one's work appointed them, and a charge given, that none should come into the room from nine till twelve, or from two till five, which were our school hours. One day was allowed to the child wherein to learn its letters, and each of them did in that time know all its letters, great and small, except Molly and Nancy, who were a day and a half before they knew them perfectly, for which I then thought them very dull; but the reason why I thought them so, was because the rest learned so readily, and your brother Samuel, who was the first child I ever taught, learnt the alphabet in a few hours. He was five years old the tenth of February; the next day he began to learn, as soon as he knew the letters, began at the first chapter of Genesis. He was taught to spell the first verse; then to read it over and over till he could read it off hand without any hesitation, so on to the second, &c. till he took ten verses for a lesson, which he quickly did. Easter fell low that year, and by Whitsuntide he could read a chapter very well; for he read continually, and had such a prodigious memory, that I cannot remember ever to have told him the same word twice. What was yet strange, any word he had learned in his lesson, he knew wherever he saw it, either in his Bible or any other book, by which means he learnt very soon to read an English author well.

The same method was observed with them all. As soon as they knew the letters they were first put to spell and read one line; then a verse; never learning till perfect in this lesson, were it shorter or longer. So one or the other continued reading at school time, without any intermission, and before we left the school, each child read what he had learned that morning, and ere we parted in the afternoon, what he had learned that day."

THE WASTED FLOWERS. On the velvet margin of the rivulet sat a rosy child. Her lap was filled with flowers and a garland of rosebuds was twined around her neck. He face was radiant as the sunshine that fell upon it, and her voice was clear as the bird which warbled at her side.

The little stream went singing on, and with every gush of its music the child lifted a flower in its dimpled hand, and with a merry laugh threw it upon its surface. In her glee she forgot that her treasures were growing less, and with the swift motions of childhood, she flung them to the sparkling tide until every bud and blossom had disappeared. Then seeing her loss she sprang to her feet, and bursting into tears called aloud to the stream, "Bring back my flowers!" But the stream danced along, regardless of her tears; and as it bore the blooming burthen away, her words came back in a taunting echo along its margin. And, long after, amid the wailing of the breezes and the fearful bursts of childish grief, was heard the fruitless cry, "Bring back my flowers!"

Merry maiden, who art idly wasting the precious moments so bountifully bestowed upon thee—see in the thoughtless, impulsive child, an emblem of thyself. Each moment is a perfumed flower. Let its fragrance be dispensed in blessings on all around thee, and ascend as a sweet incense to its beneficent giver.

Else, when thou hast carelessly flung them from thee, and seest them receding on the swift waters of time thou wilt cry with the weeping child—"Bring back my flowers!"

And the only answer will be with an echo from the past—"Bring me back my flowers."

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